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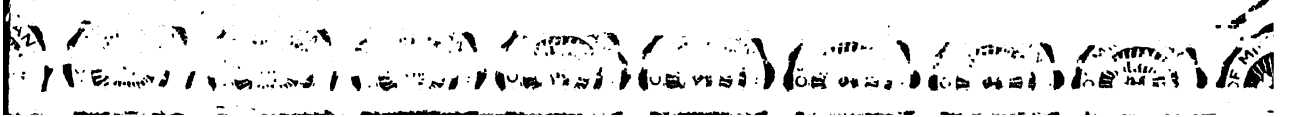

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LUTHERAN SEMINARY
PHILADELPHIA

R. C. Fellingham

August 30. 1905

(Boyd from L. Hall Porter
at U. C. L. C.)

THE MOTIVES

of *Richard Sheldon* Pr. for his iuſt, voluntary, and free renouncing of Communion with the Biſhop of *Rome*, PAVL the 5. *and his Church.*

I ſaw the woman drunke, with the blood of Saints, and with the blood of the Martyrs of Ieſus; and I admired when I ſaw her, with great admiration. Apocal. cap. 17. 6.

Goe out of her my people, that you be not partakers of her Sinnes; nor receiue of her puniſhments. Apocal. 18. 4.

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PRINTED (OR MADE)
IN GREAT BRITAIN

To Mr. George *Birket*, the Arch-Prieſt, and all other Prieſts, with the reſt, profeſſing in England *communion with* PAVL *the* 5. *Biſhop of Rome, that now is.*

THeſe my inducements paſsing ouer with ſilence many others, by which I haue reſolued to relinquiſh & renounce the communion of the preſent Biſhop of *Rome*, and to adioyne my ſelfe to the Catholike, and truly Apoſtolike Church of *England*; I doe not therefore addreſſe vnto you, thereby to craue your patronages, but to require your ſeuereſt cenſures: expecting only, and humbly begging

ging theſe fauours at your hands. Firſt, of the Prieſts, that they will vouchſafe to read ouer diſtinctly theſe my Motiues, vnto ſuch families where they are reſident, and iudicially to confute them, ſhewing wherein I haue abuſed, or miſaplied, either holy ſcriptures, or Fathers, or wherein I might haue calumniated their doctrine, or perſons in any thing. And herein I deſire no fauor. Of the worthy laity I earneſtly requeſt, that they would obſerue carefully, that their Prieſts doe not, imitating the ſpotted Leopard, (which hath no other gate but iumping) paſſe ouer the ſubſtantiall parts of my diſcourſe, and ſtand demurring vpon ſome leſſer by-points, where they may ſeeme to haue ſome ſhadow of aduantage. Againe, I ſeriouſly beſeech them, for the charity of truth, and as they tender their owne ſaluations, that they bee not ſatisfied with that their Prieſts common Gloſſe, (when any thing is moſt cleerely vrged againſt their humane Traditions out of holy Scriptures, or ancient Fathers) the Church now teacheth otherwiſe, the Church now deliuereth it thus: (meaning by the *Church, the Pope and his Cardinals, to whoſe iudgement they ſubiect the whole Chriſtian world.) For the Anathema of S. *Paul*, the firſt to the Galathians muſt needs bee denounced againſt all ſuch, (yea though Angels from heauen) who ſhall teach otherwiſe, then what was firſt deliuered: and it is a meere imagination, to hold it ſufficient to ſaluation, to bee in the communion of the Roman

preſent

* Oh that the religious Pontificians of *England* might but ſometimes ſee and obſerue how irreligiouſly this their Church celebrateth and attendeth at their diuine Maſſe, where their God of maieſty is preſent! Oh that they might ſee them ſometimes, whom vpon hearſay they adore!

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ıre ſent Church, vnleſſe ſhe profeſſe that Catholike & Apoſtolike faith, which the ſame Roman Church, profeſſed in thoſe ancient ages, which re by all ſides reputed ſound and Chriſtian. I further requeſt of them to thinke, that it is meere ſonſcience, and no matter of diſcontentment, vhich maketh me to renounce communion with he Roman abominations. For I proteſt here before the maieſty of heauen and earth, that if I ſould perſwade my conſcience, that I partaking vith the Roman Church (as ſhe now profeſſeth) night bee in a Chriſtian ſecuritie, and hopefull xpectation of ſaluation, I would neuer leaue her, n whoſe boſome I haue had the chiefeſt part of ny education. There haue been of your Romiſh Prieſts, who haue not onely left you, but are alſo become open afflicters of you, by diſcouering your Prieſts, ſearching your houſes, &c. pretending thereby, as you know, to make a liuing, being in conſcience & faith (ſuch as it is) ſtill yours, as they euery where amongſt you profeſſe; proteſting that they doe amiſſe, and that if they ſhould perſeuere in ſuch courſes, they ſhould be damned. God amend them wherein they doe amiſſe. Our prouident Magiſtrates, (imitating therin God) know how out of euil to work good. For my part, I vtterly renounce ſuch courſes: it is [a] only conſcience that moueth me to relinquiſh

[a] The iuſt God is my witnes, that neither any doubt, or feare of danger, (becauſe there is none) nor doubt of wants, (for my meanes ſtaying with you, would be ſufficient) nor hope of preferment, (a thing I neuer looked after) nor any diſcontentment, (becauſe I haue reioiced in contumelies caſt vpon me for defending the Oth) haue cauſed me to leaue you.

your

your communion only in religion. As for yo
temporall eſtates and proſperities, I humbly pr
God that they may flouriſh like thoſe either
Abraham, or of *Iob*; & that you may euer im plo
them for the honour of God, and profit of yo
owne ſoules. And although my conſcience
moſt cleere, ſo that I can boldly ſay that of th
[b] 2. *Ad Corinth.* 7. [b] Apoſtle: *neminem corrupi, &c.* I haue corrupte
no man, I haue circumuented no man, I hau
hurt no man: yet it hath pleaſed ſome of you
Preciſians to preſage of mee, that I would eithe
proue a *Iudas*, like ſome of your former Prieſt
(as you ſpeake) or elſe proue Miniſter. As for be
ing a *Iudas*, I anſwer with the words of my Sau
[c] *Iohn* 8. our, [c] *Demonium non habeo*; I haue not the diuel
as all *Iudaſſes* haue. As for the terme of Miniſter,
who am a Prieſt, cannot repute it calumny to b
called a Miniſter; If I labor truly to preach God
[d] 2. *Ad Cor.* 4. word, being not ignorant, how the [d] bleſſed Apo
ſtle, (and perhaps ſomewhat prophetically o
theſe times) hath this ſaying; *Sic nos exiſtimet ho
mo vt miniſtros Chriſti, &c.* Let man ſo eſteeme o
vs, as the Miniſters of Chriſt, and diſpenſers of hi
myſteries. If I therefore, who deſire to bee eſtee
med a Miniſter of Chriſt, ſhould bee aſhamed o
the name of Miniſter, I were too too blame. No,
[e] *Ad Rom.* 1. no, ([e] *non erubeſco Euangelium Dei, eſt enim virtu
Dei omni credenti*) I am not aſhamed of the Goſ
pell of God, it is the power of God to euery one
who beleeueth: and [f] woe to me if I be not a Mi-
[f] 1. *Ad Cor.* 9. niſter of this Goſpell: for neceſſity of Euangeli-

zing

zing is impoſed vpon me. If you perchance except againſt me, that in my diſcourſe I diſcouer ſome ſpeciall ſeditious ſpeeches, or proceedings, which may turne to the preiudice of ſome particular perſons: I anſwer; that the cauſe of my motiues required the ſame; and my loue to my Country and your ſoules, that you be not ſeduced by ſuch ſedicious Spirits. Againe, I diſcouer nothing, whereby any one lay familie may ſuſtaine the leaſt dammage: and further I ſpecifie no ſuch dangerous particulars, as concern anie perſons within the Kiugdome, excepting two or three, (whoſe names I conceale): but of ſuch onely, who as they are at this preſent beyond Seas, ſo they ſtill may (if it pleaſe them) keepe themſelues in their Sanctuaries. If you obiect I call them, of the ſociety of Ieſus: *Ignatians* and their deuoted Ignatianed: my defence is; the particulars which I ſpeake of againſt them, I could not, as I thought without diſhonour, and irreuerence of the dreadfull and moſt ſweete name of Ieſus giue to anie, Titled or denominated thus or thus: of, the Societie of Ieſus, of the companie of Ieſus. Beſides I meaſure them with the ſame meaſure that they make to all other religious, in their denominating of them *Franciſcans*, *Dominicans* &c. after the names of their Founders: ſo I them *Ignatians* after the name of their parent *Ignatius*. If you maruaile how I my ſelfe who am now ſo calumniated amongſt you, (that your Preciſians and Ignatians.

9 *Luke* 1. *Acts* 22.

ans doe daily multiply obloquies againſt me; yea and libell alſo againſt me, in reſpect of my booke written in defence of my Prince and Countrie: doe preſume to Dedicate theſe my Motiues, (which will proue nothing acceptable to Rome, or to ſome of your taſtes) to your worthy perſons and names: the truth is, the cauſe of this, is my confidence in truth, which I deliuer: the which being gratefull to her verieſt enemies, cannot but be grateful to many of you, to whom I know the verie ſound of truth is pleaſant, though through the ſeducements of your leaders, and your little reading of Gods Word, and bookes of controuerſie, you are now miſled in ignorance: but (*veritas filia temporis*) truth is the daughter of time, ſhee doth not alwaies appeare at the firſt, as God wot ſhee hath very latelie (would God ſooner) to me; yet now ſhee is come and appeareth, (I profeſſe without lying God is my witneſſe) I ſenſiblie feele (in ſuch ſort as the ſoule can feele) my vnderſtanding and ſoule, as it were a new inlightned, illuſtrated, conforted, and encouraged by a new change and tranſlation out of the [h] ſhadow of darkeneſſe, into the [i] Kingdome of Gods beloued ſonne Ieſus: for whoſe teſtimonie, Oh how happie ſhould I bee to ſuffer euen death it ſelfe. But becauſe I am growne of late ſo contemptible with you (wherein I reioice) & haue, and doe vndergoe the ſame fortune which my [k] deare Sauiour, and onelie Maſter Ieſus did ſuſtaine,

[h] *Luke* 1.
[i] *Ad Coloſſ.* 1.
[k] *Luke* 6.

ſtaine being conuerſant vpon earth; in reſpect of the honor of the cauſe which I haue vndertaken (*ſufferte modicum quid inſipientiæ meæ*) ſuffer a little of my folly (to vſe the words of the Apoſtle in like ſort, beginning to commend himſelf) in commending of my ſelf to you in ſuch things whereof, for ſome circumſtances, I take now no comfort, but rather am aſhamed of them, and with my very ſoule doe lament them. When I lined in the Romane Engliſh Colledge (I begin there, if any one can ſay any great ill of me, before that time or ſince, let him not ſpare to ſpeake, hee hath good leaue) it is well knowne, how I was reputed to haue profited, being there better eſteemed, (then I euer thought of my ſelfe) and for learning compared with your Doctor *Norrice*, (a man of farre worthier partes then my ſelfe,) with whom alſo, (had not his oppoſitions againſt the gouernours of the Engliſh Colledge, and the generall commotion of the ſame Colledge letted it) at that very time I had defended publike Theſes and Concluſions out of the whole corps and body of Diuinity; the ſame being with their Epiſtle Dedicatorie allowed and readie printed for that purpoſe: but becauſe Doctor *Norrice* might not haue that honor (in reſpect he was thē in oppoſition againſt the Superiours): I was deſired not to expect (leſt alſo the Biſhop of *Caſſano*, Doctour *Norrices* Patron, and fauourer then, ſhould bee diſcontented therat) the ſame at Rome; but I was promiſed to performe it in

1 2. *Ad Cor.* 11.

Spaine, whether I was ſent with letters of as fauourable commendations, both from the ſuperiours of the Colledge, and their Generall *Claudius Aquauiua*, as euer anie Engliſh Prieſt had: and alſo with as ample facultie into England, yea in ſome things as it is well known concerning diſpenſations in all degrees of marriages contracted, or to be contracted touching all Eccleſiaſticall poſitiue impediments, letting or diſſoluing marriage, more ample then any other euer had before mee) as any Prieſt or Ignatian then in England had. And if I was not in good eſteeme then and there: why did the Superiors of the Engliſh Colledge requeſt me onely alone aboue others to write a ſhort letter, rather then a Petition to the Pope, who then was *Clement* the 8. by the ſame to giue teſtimonie to that Pope, of their vpright gouernment in the Colledge, which then was ſo eagerly called in queſtion by moſt of the Engliſh there? I could vſe more folly (courteous Reader) in adding many more very fauourable particulars, as of my free acceſſe to Cardinall *Caietane* Protector, to their General *Aquauiua*, &c. but I haue been too fooliſh already, being conſtrained thereunto. Since my comming into this Kingdome, it is well knowne, I haue been too too induſtrious in exhorting, preaching, &c. And it is as well knowne that my converſation and entertainement hath beene with the beſt (Honourable not excepted) let thoſe, who haue knowne me laſt and longeſt, (who are

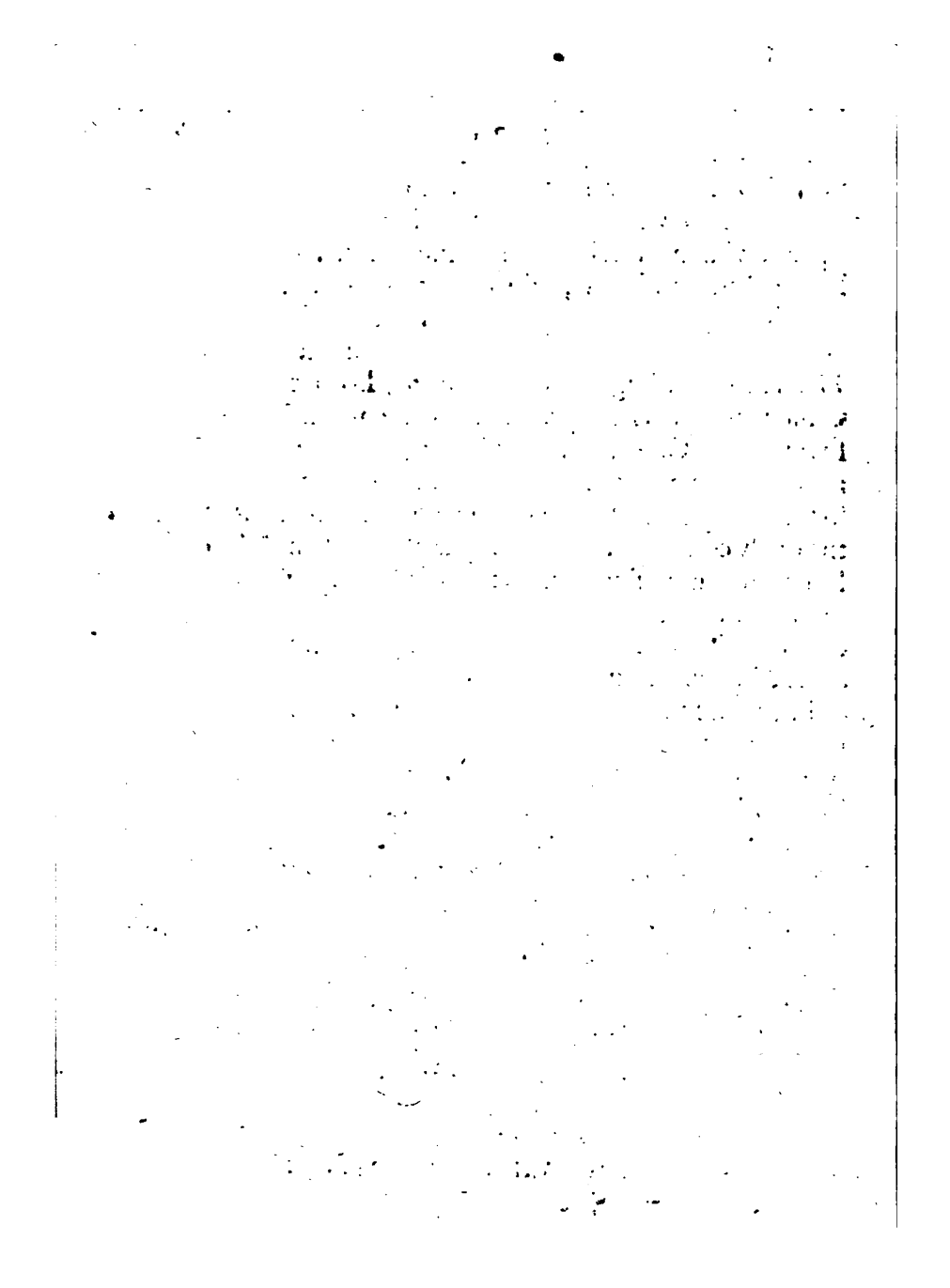
The Rector of the Engliſh Colledge, wiſhed me to ſet downe in writing, what faculties I deſired, and that hee would procure from the Cardinall protector confirmation, & allowance of the ſame, which was accordingly done ſo largely, as none had ſo large before, whereof I haue a Copy to ſhew.

verie

very Worſhipfull, very true hearted Engliſh, and vnacquainted with the Equiuocating Spirit) Speake what my carriage and conuerſation hath beene. But good Ieſus, why doe I thus trouble my ſelfe, thus to waſte paper and inke? calumniated I am, and moſt diſgracefully calumniated I ſhall be (as the Right Honourable my Lord of Canterbury his Grace preſaged to me when I firſt told his Grace of my reſolution) but I will reioyce therein, and ſhall eſteeme all as dungge, ſo that I may glory [m] in the Croſſe of Ieſus Chriſt the onely comfort and ioy of my ſoule, the [n] onlie hope of my ſaluation. Let hell it ſelfe ſpew out againſt mee all moſt diſgracefull taunts and calumniations: I will to God commend my cauſe, hee will bring the truth of my innocency in the end to light: I will in the meane vſe patience, the anker of all Chriſtian ſoules in times of any tribulations and diſtreſſes. Thus moſt humbly beſeeching, with heart proſtrate, and in all your behalfes the mercies of the [o] onely Aduocate and Sauiour of Mankind, that you may returne to the [p] Rock (*vnde excisi eſtis*) from which you are cut, and hereafter build onely vpon the [q] rock & foundation Ieſus Chriſt (commending you all to his mercies and protection) I take my leaue of you all, this preſent Sunday, being the 26. of Ianuary. *Anno Salutis*, 1612.

[m] *Ad Galat. 6.*
[n] *Act. 4.*
[o] *1 Ad Tim. 2.*
[p] *Iſai. 51. & ad Corinth. 1. cap. 10.*
[q] *Ad Corin. 3.*

Yours in Ieſus Chriſt,
RICHARD SHELDON Prieſt.



TO THE CHRISTIAN, AND CHARITABLE READER,

THE God of mercies, in his most gracious providence, concerning such, as hee hath segregated to himselfe, from all eternities; doth often, contrarie to their intended purposes, and designes: dispose, and designe of them: then working their conuersions to him, when they least dreame thereof: yea, when they are purposely, and obstinately striuing against it. So hee dealt with Saul, who brought vp at the [a] feet of Gamaliell, professed so much in Iudaisme, that by profession hee became a Pharisey, and so zealous [b] an Emulatour of his forefathers traditions, that at the mercifull appearance of the Sauiour of mankind Iesus Christ, hee was so replete with Ignorant zeale, and so [c] breathing out of threatnings against Christ, that hee obtained letters of commission, from the [d] Chiefe Priest in Hierusalem, to goe into Samaria, and to bring vp bound, all those who should professe his name. But prosecuting this designe, because hee did it in [e] ignorance, hee obtained mercie,

[a] Acts 22 & 26.
[b] Galat. 1.
[c] Acts 9.
[d] Acts 22.
[e] 1. Ad Timoth. 1.

and therefore by the moſt gracious voice, and ſhining light of him, whom hee perſecuted, hee was moſt happilie proſtrated to the ground, in his way to Damaſcus; and beeing led to Samaria (the Place, where hee intended moſt to oppoſe againſt Chriſt) hee was there not onely conuerted, by the miniſterie of Ananias, but hee was further, ſo conforted and ſtrengthned by the Spirit of God; that of an inſtrument of wrath, hee became a moſt Holy veſſell of Election, [f] confounding the Iewes, in their Synagogues (the Iewes I ſay, in their Synagogues; who were erſt, the elect People of God [g] whoſe were the Promiſes, and the Lawgiuing, who iuſtlie gloried in that they were the [h] Children of Abraham, to whom the [i] Eternall Couenant with him and his poſterity was made by God; of whoſe temple God had promiſed to make [k] his dwelling place for euer.) But, theſe Iewes, firſt ſo peculiarlie elected by God: yea and euen then, in ſome ſort his true Church; (though afterwards wholly reiected, and abandoned) this moſt excellent witneſſe of Chriſt, did [l] confound euery where, throughout their Synagogues; teaching that Ieſus the Iuſt one, whom they had denied and betraied, was the Meſſias [m] promiſed to Abraham and his ſeede for euer. My ſelfe, who afarre of, can onely admire the vertues of this admirable witneſſe, doe moſt humblie intreat of God, that I may in the leſt modell imitate his zeale, in the profeſſing and teſtifying of Chriſts truth. Hauing beene brought vp in Papiſme, and much profited therein, I became ſo zealous an Imitatour, and defender of all Romiſh humane traditions, and doctrines; that I would moſt willinglie, haue

[f] Ibidem.

[g] Ad Rom. 9.
[h] Iob. 8.
[i] 2 Reg. 13. & Ierem. 33.
[k] Pſal. 131.

[l] Act. 9.

[m] Geneſ. 22.

haue ſpent my bloud for the profeſsion of the ſame: earneſtlie labouring, by preaching, exhorting, writing, early and late, to draw all to a zealous profeſsion of all doctrines of that Church, (for ſo much as meerlie concerned matter of Religion) as diuers bothomay, can, and will witneſſe: which courſe I alſo proſecuted moſt zealouſlie beeing grounded, as I then thought, vpon an inuincible Rocke, to wit, the Authority of the preſent Romane Church. And although (I call the heauens to witneſſe) euer ſince I entred into the ſtudie of Diuinitie, and ſerious peruſing, and diſcuſsing of diuers controuerſies; as (to wit) of the worſhipping and adoration of Images, of Indulgences, of Purgatory, of Merits, and inuocations of Saints (as neceſſarie to ſaluation,) of the Popes tranſcendent Supremacy; of the imagined tranſubſtantiation; of the Canon of the Maſſe; of the Publike ſeruice in vnknown tongues; and moſt ſpeciallie of the maine, principall, and fundamentall controuerſie of Iuſtification: I oftentimes remained much vnſatisfied in my vnderſtanding; notwithſtanding all I could read, in Bellarmine, Stapleton, Sanders, Vaſques, &c. *againſt all ſuch doubts, as either out of Scriptures, ancient Fathers, or Councels, were produced againſt the doctrines of theſe controuerſies as they are now moſt ſtiflie maintained, by the Romane Church: yet in reſpect of the miſconceiued dignitie, and inerrabilitie of that See, and her Biſhops (ſuppoſing that ſhee would decree nothing, nor had decreed nothing as matter of faith, but by generall conſent of the whole Church.) I did ſo captiuate my vnderſtanding, in obedience to her, and ſo firmelie*

receiue

receiue all that ſhee taught as faith; that I would haue accounted my ſelfe moſt happie, to haue ſuffered death for any point of her doctrine, deliuered as a point of faith by her. Thus walking in the way from Hieruſalem, into Samaria: it pleaſed him, who (as I moſt confidently truſt) hath aſſumed mee to his mercies; to knocke at my conſcience, and to proſtrate my ſoule, to a humiliation in her ſelfe, to open my eies and eares, to the hearkning of his voice; bidding mee beware of the way, in which I walked, and looke whi herunto the corruptions of that Church, which I followed did lead mee; the which hee vouchſafed, ſo ſweetlie to worke with his gracious illuſtrating, and freeing of my vnderſtanding, that I could not much doubt; at firſt, but that it was (a dextra Domini) the right hand of the Lord which did touch my vnderſtanding: and as hee thus wrought in my vnderſtanding, ſo hee did alſo inwardly, and immanentlie (as me thought) moue my will, to a moſt ſweet, ſincere, and burning b loue of his Maieſtie; to a moſt reſolute deteſtation of all my former ſinnes, greater or ſmaller; euen to lament them (c in amaritudine animæ) in bitterneſſe of ſoule; purely for his loue onely, mouing mee alſo to a longing deſire, to bee out of this wretched world; and to bee d diſſolued, and to bee with him: and withall, ſo long as I ſhould breath, to beare a reſolute reſignation to auoid all occaſions of ſinnes whatſoeuer. (which alſo ſince my illuſtration, hath ſo accompanied mee, that looke, as when I reſolue, to follow the truth offered, ſo I increaſe in deteſtation of ſinne; looke, as I haue temptations and ſuggeſtions, mouing mee to wauer from the

a Pſal. 117.

b 1. Iohn 4. Prou. 8. & Iohn 14.

c Iſai. 38.

d Ad Philip. 1.

ſame

ſame either in reſpect of credite, loue of my old acquaintance, and of the world, or of former meanes, and maintenance; ſo alſo, I had inclinations, to yeeld to other ſinnes, and a weakeneſſe alſo, to withſtand temptations as before.) It pleaſed alſo his infinite goodneſſe, at theſe times iointly to inſpire, and ſuggeſt vnto my ſoule, that in his mercies, and by his death and paſſion only, I was redeemed, and to be ſaued: not as with a wretcheleſſe preſumption, beleeuing [r] this out of a dead faith, but withall, that by his holy aſſiſtance I was neceſſarily to liue and perſeuere, in his holy loue and feare; and in the [s] obſeruation of all his moſt holy commandements, ſo farre as humane infirmity, or ignorance would permit mee.

[r] Iacob.2.

[s] Math.9

Thus beeing touched (pardon mee Chriſtian Reader for this diſcloſing the ſecrets of my ſoule) I did often proſtrate my ſoule, and my heart, beſeeching that [t] humanitie, and benignitie of Ieſus, my onely Aduocate, that hee would not, for my [u] former ſinnes, and ignorances of my youth abandon me, but that he would vouchſafe to [x] confirme mee with his principall ſpirit: and to remooue from my ſoule all ſhadowes and deceits of Sutan, and to bring mee to his iotes: for in him onlie, with him onely, and for him onely, I deſired to liue or die; yea ſo reſolued therein, that whatſoeuer ſhould betide mee, either in this life or the next; yet I eſteemed it all happineſſe that his name ſhould be glorified in me, either by iuſtice or mercy. As my Soule, was thus communing with her ſelfe, and my Sauiour; iointlie, did preſent themſelues to my memory, many my former thoughts, againſt the Romane humaine traditions

[t] Ad Titum.3.
[u] Pſal.78. Pſal.24.
[x] Pſal.50.

tions and doctrines (especially the pernicious Breefes, of Paul *the fift, against the Oath of allegiance) yea and euen then, by happie occasion, chanced into my hands, a Remes Testament, where happily I light vpon* y *some of their corruptions, and abuses: yea and one pernicious errour, or rather heresie, the which as I had often obserued before, but had passed it ouer, in respect of my blind obedience to their doctrines: so then I reconsidered more seriously; and withall proposed it to some in this place (who are worthily esteemed learned) but they gaue mee little satisfaction, because as the corruptions were wilfull, and inexcusable; so the errour was pernicious, and indefensible. But aboue all other; two considerations, then did offer themselues, to my serious, and pensiue vnderstanding; first, how not onlie the Bishop of Rome himselfe, but also all his Canonists (some verie few onely excepted) all those of the societie of Ignatius, and all other the greatest firmaments of the present Romane religion; doe obstinately maintaine, that the Popes iudgement alone, teaching the whole Church, was to bee beleeued (beleeued I say) as the infallible Oracle of God; which to my vnderstanding and faith, was so cleare an heresie, and blasphemy against God; contrarie to all Scriptures, all ancient Councels, Fathers, yea all Ancients (some few Popes only excepted, whose testimonies are either counterfeited, or else giuing testimony for themselues, their testimonies are not true, and worth-receiuing) that I fully resolued, not to giue, an obedient and obsequious eare to the present Romane Church therein; because shee did so perniciously erre in the verie rule of faith in*

y *Annotat. in* 22 *Luc.* vpon those words, *Simon, Simon*, and *Annotat.* vpon the first of the Acts, and vpon the 1. to the Corinth. 14.

selfe.

ſelfe. For if the ſquare, and rule bee crooked, or vneuen, how can any thing, that is to bee lauelled therewith, bee right and ſtreight? the blinde, leading the blind, both fall into the ditch [a] *ſaith Chriſt. Secondlie I obſerued, by what prepoſterous meanes, contrary to all Antiquity, and Chriſts moſt expreſſe inſtitution, in* [a] S. Matthew; *the Popes doe now challenge, and aſſume power to depoſe Princes, diſpoſe of Kingdoms, diſſolue fidelity (though with oath confirmed) not onlie in caſe of hereſie, in the Prince, by him ſo termed (although this his myſticall power, was at firſt onely pretended by the learnedſt Ignatians, againſt notorious Heretikes, and manifeſt Apoſtatates) but in caſe alſo, of any enormous delict, or inſufficiencie, in any Princes whatſoeuer: yea and to ſpeake plaine Engliſh; in what caſe ſoeuer, it ſhall pleaſe his holineſſe iudicially to proceed. For who of the Pontificians, dare* [b] *retract his ſentence? who euer reſiſted him and had peace? or was not thundred againſt; with excommunication, depoſition, or depriuation? which when I ſeriouſlie pondered; as in the ſight of God, I could not but thinke, that it was ſouer aignтie, not religion; increaſe of poſſeſſion, not ſaluation of ſoules, which the later Popes aimed at; as alſo I ſhall, moſt clearely deliuer in my motiues following.*

[a] Luc. 6.

[a] Mat. 22. Mar. 12.

[b] See pag. 43. following.

Further, I obſerued, that for the fortifying of this myſticall power of the Image of the Romane Empire, they endeauoured to make heereof a newe article of Faith: for indirect furthering whereof; moſt impudently without all forehead, [c] *diuers of the Ignatians doe labour tooth and naile, to make the late Arch-*

[c] Vpon the feaſt of the inuention of the Croſſe, P. W. in a pub-

like assembly, & at a publike panegericall oration made for the Martyrs honour at *Louaine*, prayed thus vnto him *S. Henrice intercede pro nobis.* Holy *Henry* pray for vs, I doe not heare that hee made R. *Houldcorne* a Saint, which may wel be admired.

traitour Garnet, *a martyr* (*a fit martyr indeede with his Consorts, for this their new artiele of faith*) *and by a pseudaprodigious, and mendacious straw* (*the imaginary face of which was first obserued and found, by a notorious dicing and carding priest, &c.*) *to make the Authour of all goodnesse, as a witnesse of the innocencie, and integrity of that man; who with other his Complices, was not onely acquainted, but also* (*as the publike records of this Realme published accordingly to his triall, made in the face of the whole Kingdome doe witnesse*) *was a Concealer, an Abettour, and principall Furtherer of the same.*

I must needs confesse Christian Reader, that these two considerations, did produce in my soule a kind of horrour, and dread, to bee partaker of that Church; which was to bee supported by so weake and fallible a rule of faith, as the Popes variable iudgement is; and to bee ampliated, and enlarged, by such meanes, as none but the verie smoakie [d] *Locusts, arising from out of the bottomlesse pit, would offer to attempt. Thus my soule wauering and being tossed; I, with all humility knocked often at the gates of his mercie, who* [e] *promiseth to open, to all such, as confidentlie knocke thereat: I entred into a more serious search of these matters; I read with great diligence; I conferred also with such as are reputed learned, and Chiefetaines in this place; so long as I saw* **them willing to giue me any satisfaction; but when I clearelie obserued, that their answers to the sacred Scriptures, and ancient Authorities produced by mee, were meere tergiuersations; and that they resolutely rested vpon the authority of the*

[d] *Apocal. 9.*

[e] *Matth. 7.*

* One of these, M. *G. B.* Archp. being very lately dead is falsely by some reported to haue changed his opinion for the Oath of Allegiance.

the preſent Roman Church, and her practiſe, diſeſteeming whatſoeuer, was clearely brought againſt her (againſt whoſe authoritie, command, and Breeſes, notwithſtanding ſome of them doe practiſe) I could not but reſolue to leaue off conference with them; remembring that of the [f] *Prophet* Eſay, *vnto the Iewes, and vſed alſo by the Apoſtle S.* Paul *in like caſe:* Incraſſatum eſt cor populi huius, &c. *The heart of this people is become groſſe, and with their eares, they haue heard heauily, and they haue cloſed their eies, leſt perchance they ſhould ſee with their eies, and heare with their eares, and vnderſtand with their hearts, and bee conuerted, and I heale them. This their eſtate, as I did and do, from the very bottome of my heart lament, ſo it did greatly increaſe my doubts, muſtring themſelues to my Conſcience, againſt the nouell traditions, and vncatholike doctrines of the Church of Rome; whereof (Chriſtian Reader, with thy patience and good acceptance) I will communicate part, to thy courteous view: not becauſe, I eſteeme my ſelfe ſo learned, as though I were able, to produce any new learning neuer thought on before, (for in very deed, I doe ranke my ſelfe, amongſt the meaneſt of Gods ſeruants, and Prieſts) nor, becauſe, I doe ſeeke in matters of Religion, to bee applauded by the worlds iudgement, or to pleaſe humaine cenſures; but alonely, that thou maiſt conſider, vpon how waightie inducements, I haue relinquiſhed the intollerable, and pernicious burthen of humaine traditions; reared vp, againſt Gods inſtitution; that if thou bee wauering from the Firmament of Truth, of Gods word, and holy ancient Church; thou*

[f] Iſai, 6. Act. 28.

maiſt with mee bee ſtaied; if thou art alreadie ſeduced, (as I haue been) thou maiſt be reclaimed, to the ſweet yoke of Ieſus Chriſt.

My heart bleeds, to thinke how many in this Kingdome (and ſome of them my ſpeciall acquaintance, vertuouſly and zealouſly diſpoſed) are caried away with moſt dangerous errors; obtruded vnto them, only vpon the Roman Biſhops prerogatiue, of not erring: (and yet heauen and earth proclaimes that Popes may erre and be Heretikes:) God of his infinite mercy, vouchſafe to open their eies, that they may receiue the charity of Truth; that they may ſee that defection, and apoſtaſie accompliſhed in them, and their defendants; which the [g] veſſell of election, ſo long agoe foretold; and whereof the Prophet and [h] Apoſtle in his Reuelation ſo clearelie diſcourſeth; ſhewing that Kings and Nations ſhould be drunke, and be bewitched with the Cup of Romes Fornications: Fornications hee ſaith, thereby moſt clearely demonſtrating; that ſome Romane Church, or Congregation, (for moſt cleare it is, and beſt Pontificians deny it not, that of Rome hee propheſieth) earſt a Spouſe, but after a Strmpet, (in reſpect of her ſpirituall aduoutries) firſt pure, but after moſt impure; firſt Chriſtian, but after Antichriſtian: (for her doctrines and practiſes, againſt the moſt pure doctrine, and humble conuerſation of Chriſt) firſt with a cup of Chriſtian ſimplicity in her hands, deuoid of humane dregs; but after, with a [i] cup, full of abominations, and corruptions; with which, ſhee ſhould delude all Nations, and Kingdomes of the earth: making merchandize & negotiating with the ſouls of men: the

g 2 ad Theſſ. 2
h Apoc. 17.
i Ibidem.

which

which, if it ſhould not be already fulfilled in the Roman Church, it muſt bee hereafter at leaſt, if the Prophet truly haue foreſpoken: The later of which, eſpecially touching the merchandizing of ſoules in auarice, how clearly it is already compleated, in the Roman Church; diuers earneſt profeſſors agreeing in all points of faith with the Romane Church in their times, will plainely teſtifie: [a] *as* Baptiſta Mantuanus [c] Valla, Robertus Lincolrienſis *in* [c] Matthew of Paris, [d] Claudius Eſpencæus, S. [e] Bernard, [f] Frederike *the Emperour in his Epiſtle to all Prelates,* [g] Arnulphus *in a Synod at* Rhemes *in* Baronius; *and read* Baronius *alſo in the yeere* 912. *where you ſhall find him affirming; how at the luſt of whores, diuers Popes moſt wicked, luxurious, and auaricious, were thruſt into Peters chaire; and how that cuſtome laſted not for a ſhort while only.* * *All theſe, with infinite others, do demonſtrate the corruptions of the Roman Church, would God, effectually for the conuerſion of ſeduced ſoules. Wherein, I can conceiue, no great hope; firſt, of all ſuch popiſh ſeruants, as reape profitte, or liuing by that profeſſion; nor of ſuch children, as are vnder the command of ſome obſtinate recuſants: nor of any ſuch bankrupts, and malecontents, as expect alterations, and long for troubled waters to fiſh in: nor of ſuch ſcrupulous good ſoules, as will not dare to peruſe, or read any part of holy Scripture (though of the Rhemiſts Teſtament it ſelfe, falſified with their Annotations) leſt they ſhould proue Heretikes (as ſome of them haue told me) or elſe, remaine perplexed in their Conſciences: nor of ſome of their Prieſts, who are reſolued for*

[a] *Sæpiſſime.*
[b] *In mentitam Conſtantini donationem.*
[c] *In Henr. 3.*
[d] *In Epiſt. 1. ad Titum.*
[e] *Lib. Conſ. ad Eugenium.*
[f] *Conſtitut. Imperial pag. 39*
[g] *Baronius 912.*
* *Claudius Eſpencæus* as hee is now ſet forth, is wholly corrupted, you muſt read his firſt Edition.

for the maintenance of their credit, conſeruing of their meanes, and ſome ſuch other reſpects, with their fauoriteſſes (I meane, ſuch like fauours as will mooue men to trauell vp to Rome, to procure diſpenſations for mariages; and yet in their abſences and long pilgrimages, ſuch painfull pilgrimes, notwithſtanding ſtripped of their fauouriteſſes, by ſome of their own brotherhood, which haue come betwixt them and home) are ready without examination of Scriptures, or Fathers, to receiue whatſoeuer the Roman Church ſhal obtrude vnto them. Neither may I conceiue hope of any ſuch yonger perſons who expect preferment, by [h] *matching into ſome ſtocke and family, the which as it abhorreth the reading of the Scriptures, ſo alſo is inueterated in Papiſtrie. My chiefeſt hope, may be of thoſe, who as they are iudicious, ſo embrace that faith meerely out of conſcience, and are nothing dependant of others; who either, through the peremptory, auaricious, factious, and vnchaſt liues of their Prieſts; or generally, for the hatefull oppoſings and vncharitablenesſe amongſt them all; (by which they demonſtrate themſelues to be no diſciples of Chriſt, whoſe proper badge and ſtemme is* [i] *dilection and loue of each other:) or elſe, through the vaine multiplicity of deuiſed fables and miracles, out of their old Legends: and withall through the inexcuſable ignorance of their Prieſts, in Gods ſacred Scriptures (which I dare boldly affirme, is ſo great, that there are, ſcarſe, a hundred amongſt diuers hundreths of them, in this Kingdome, who can tell, either how many bookes there are of Gods Scripture, or how many Chapters there are in any of the bookes.) Or elſe, through*

[h] One of the moſt ſpeciall practiſes of the Pontificians in *England*, to enlarge their religion, is to procure matches in mariages: doe thou make the inferences, Chriſtian Reader. There is a myſterie in it, if the natures of young ſpirits be conſidered, who commonly at ſuch ſeaſons are rather full of the heate of carnall loue, then of that fire which Chriſt came to ſend into this world, *Luk.* 12.

[i] *Ioh.* 13.

through the inuallid ſucceſſes, or euents of their vows, beeing either not heard, or not regarded by them, to whom they are made: or elſe, through the continuall diſquietneſſe, and torment of their conſciences, in the *vſe of their Sacrament of confeſſion (as it is now by them moſt perwerſly abuſed to the iniurie of Chriſt, & ſubuerſion of diuers ſoules) receiuing no * reſt day nor night, [k] as ſeruing Gods who cannot giue it them, are growne into ſome diſtruſt of the Romane Church. Of theſe might bee conceiued ſome iuſt hope of their conuerſions, if they would vouchſafe either to read holie Scriptures, or elſe to read ſome learned bookes, written by ſome learned Prieſt or Preacher of the reformed and Catholike Churches, of Chriſtendom: but I greatly doubt they wil not dare, without leaue of their Prieſts ſo to doe: and I am moſt aſſured, that by them they ſhal neuer be permitted. A certaine Biſhoppe of Italy, was not aſhamed to tell [l] Claudius Eſpencæus, a famous Pontifician, that the learned men in Italy it ſelf, were afraid to ſtudy the holy Scriptures, (leſt thereby they ſhould become Heretikes) and that therefore they imployed themſelues in commenting vpon the Popes lawbookes, decrees, and the Decretals; (the which Booke, though full of lies, contradictions, impertinencies; yet becauſe it is the Popes Booke it muſt be reſpected, whileſt the holie Scripture lyeth as it were in the ſtreetes neglected. But to theſe may not that of Chriſt be iuſtly obiected; (Serui nequam) wicked ſeruants, out of your owne mouthes I condemn you? Aſſuredly, theſe and like Italianized Prelates, (of which, for greateſt number confeſſed the Tridentine

*I diſproue not but highly commend the vſe of Auricular Confeſſion, when it is voluntary, without ſacrilege vſed, & for comfort; not abuſed as the very means and cauſe by which ſinners are iuſtified in the ſight of God: much like as the Mexicans vſed Auricular Confeſſion. *Botero Relationi vniuerſali. Part. 4. lib. 2. vel fine.*

[k] *Ierem. 36*

*It is not imaginable what inconſolable liues ſome (that are frequente in the vſe of Confeſſion, as neceſſary to ſaluation) doe lead, there is no ſtony heart, which would not pitie them, knowing their torments.

[l] *Claud Eſpenc. Coment in cap. 1 ad titum.*

[m] *Luk. 19.*

Councell) are none of thoſe, who are reputed bleſſed by the Prophet [n] Dauid, for meditating in the law of God day and night. But to ſhorten this my letter, addreſſed vnto thee, Chriſtian and Catholike Reader; I humblie requeſt thee to accept with charitable interpretation theſe my Motiues, and to pray for my conſtancy in profeſſion of Gods truth: I muſt needes confeſſe that I did find great difficulties in this my conuerſion: Firſt ſome ſuggeſtions (by Sathan ſuborned) how greatly this my conuerſion would turne to my diſeſtimation, with all of the preſent Roman faith, and thoſe my deare and old acquaintance, of whom I affirme, that they are vertuouſly diſpoſed for whoſe ſaluations vtinam vt Anathema ſuperimpenderer: would God, to ſpeake with the [o] Apoſtle, I might as an Anatheme be ſacrificed, yea offered and offered againe, ſo that they might be ſaued. Some other leſſer difficulties I found; all were humane, terrene: but when I conſidered that of the [p] Apoſtle, if I ſhould ſeeke to pleaſe men, I ſhould not bee the ſeruant of Chriſt; and that of [q] Chriſt; Seeke firſt the Kingdome of God, and the iuſtice thereof, and then all theſe things will bee added vnto you: I fully reſolued for the charity, and [r] ſupereminent knowledge of Chriſt, to eſteeme all that is in the world as verie dung, and rather to dwell poore [s] in the houſe of God, then to dwell in the rich Tabernacles of ſinners: And in this my reſolution I was ſomewhat the more confirmed, in reſpect, that from my verie youth, euen then, when I was too too zealous an Emulator of all Romane ſuperſtitions: I haue euer had often ſuggeſtions, and inſpirations in my mind, that

[n] Pſalm. 2

[o] Ad Rom. 9. & 2. ad Corint. 12

[p] Ad Galat. 1
[q] Luk. 12
[r] Ad Philip. 3
[s] Pſal. 83

that a time would come, when I ſhould be calumniated, and greatly abuſed by the Papiſts, and perſecuted by the Pope himſelfe, whom I then admired as an heauenly Oracle vpon earth: but moſt of all I was filled with ſuch foreapprehenſions, and preſages (being in Rome) vpon the ſame day and houre, when that glorious and renowned Chriſtian Marſh *ſuffered the cutting off of his right hand, the gagging of his mouth (by the Counſel of the Ignatian* Cowlin, *who boaſteth himſelfe thereof in England) after that, the pulling, tearing, and burning of his fleſh with hote glowing pincers for many howres together, thorow many ſtreetes of the City of Rome; and laſtly death it ſelfe by fire; with ſuch admirable patience and conſtancy, that the Romanes themſelues did greatly admire him therfore. His act for which hee was ſo tormented, was, becauſe hee had throwne downe their Sacrament, as it was publikely carried thorow the ſtreetes of Rome in publike Proceſſion, to be adored, worſhipped and inuocated as God himſelfe (an idolatrous ſuperſtition latelie crept into that Church, contrary to the cuſtom and practiſe of all auncient Churches whatſoeuer.) And yet notwithſtanding all ſuch ſuggeſtions, and inſpirations at that time (which I conſtantly reiected as temptations) I did, beeing earneſtly intreated and vrged thereunto by the Superiaurs of the Engliſh Colledge, make an Oration, and a moſt vehement inuective againſt that fact of his in the preſence of diuers Cardinals and Prelates, aſſembled together, in the Engliſh Church, to keepe a ſolemne Maſſe of the Sacrament, ſome moneth after the death of that glorious Chriſtian.*

* Anno Dom. 1594 the 20. of *June.*

* This Oration was ready penned to me, because I had little aboue a day to prouide my ſelfe for the prpnouncing thereof, before, ſo publike an Audience.

But what may I now (vpon this euent) interpret thoſe preſages, inſpirations, and forewarnings, elſe to haue beeń, then ſweet motions, and inducements from him; who as I truſt hath ſegregated mee, to preach the Goſpell of his beloued Sonne Ieſus? the which then I paſſed euer with a deafe eare, but his goodneſſe vouchſafing now, to open my eare; I may not contradict, but bleſſe him eternally, for that he hath made me a child of [u] *adoption, of acquiſition, and election: beleeuing with* [x] *heart, and confeſſing with mouth, for my iuſtification and ſaluation onely, and alonely in Ieſus Chriſt. But before I conclude, I intreat the Courteous Reader, that* [y] *both by faith and conuerſation; by godly* [z] *frequenting of the moſt venerable Sacrament, of Chriſts body and bloud; by deuout* [a] *attendance, and hearkning to Gods word, ſo daily, ſo clearely, ſo liuely preached in this Kingdome; by daily* [b] *meditating in Gods holy Scriptures; and aboue all by conſeruing his ſoule* [c] *impolluted from all iniquity of ſinne, and the contagion of al worldly deſires, and ſolicitudes; by exerciſing* [d] *chearefully, plentifullie, all charitable offices, to all ſuch as are in affliction and neceſſity; by keeping his bodie* [e] *a cleare veſſell from all impurity, and impudicity; and his tongue from all ſcurrill* [f] *and vnſeemely ſpeeches; ſeriouſly to endeauour to make* [g] *ſure his vocation; and to* [h] *ſtop the mouthes of ſuch, who in reſpect that ſome of the reformed Churches (eſpecially of the Clergy) liue not conformably to their doctrine, do blaſpheme the ſacred Truth of Chriſts immaculate Goſpell. I haue ſeene much into the liues of the Aduerſe part; the which although, I find to bee more impure, auaricious, proud, vnchari-*

[u] *Ad Rom. 8. & 1. Pet. 2.*
[x] *Ad Rom. 10.*
[y] *Ad Galat. 5. Iacob. 2.*
[z] *Act. 2.*
[a] *Ad Col. 3. & Iacob. 1.*
[b] *Pſal. 1.*
[c] *Iacob. 1. & 2. Pet. 3. Luk. 8. Matth. 3.*
[d] *2. Ad Corint. 9.*
[e] *1. Ad Theſſ. 4.*
[f] *Ad Epheſ. 5. Ad Rom. 13.*
[g] *2. Pet. 2.*
[h] *1. Pet. 2.*

vncharitable, then euer I could haue imagined; yet that is not the cauſe, why I left them, but the impurities, abominations, and ſuperſtitious impertinencies of their doctrines, worſhips, laws, and cuſtomes; which my ſoule hateth: aſſuring it ſelfe, that if I ſhould ſtill continue, in communion with them, I could haue no part with Chriſt my Sauiour: to whom, for hauing moſt mercifully [i] reconciled mee, to his Father in himſelfe, bee onely, and alonely, with his Father and the holie Ghoſt, Honour and Glorie, for euer, Amen.

[i] 2. Ad Corint. 5

Yours in Chriſt Ieſus,

F. S.

The Contents of this booke of MOTIVES.

THE Preface, *shewing the first occasions, inducements, and maner, of the* Authors *conuersion.*

The diuision of the Motiues. 1. *Into Motiues out of the Pontificious Erroneous Doctrines.* 2. *Out of their dangerous and wicked Lawes.* 3. *Out of certaine obseruations touching the dangerous Spirits of sundrie Chiefe* Englisb *Romanists.* Page. 1.

Motiues of Doctrine.

*First Motiue touching Doctrine, is out of the Pontifician vnsound rule of Faith, to wit, the Popes sole Iudgement, defining (*ex Cathedra*) out of the Chaire, as Pastor of the Church.* Pag. 2.

Second Motiue is, out of another rule of their faith, to wit, Apocriphall Scriptures. Pag. 27.

Third Motiue is, out of their most Idle rule of Faith traditions; as they doe pretend them. Pag. 31.

Fourth Motiue is, out of the vsurped transcendent power of Popes in Temporals, and Spirituals. Pag. 41.

Fifth Motiue is, out of the most Superstitious Romane Doctrine, for the Adoration and worshipping of Images. Pag. 69.

Sixth Motiue is, out of diuers obseruations, touching sundry superstitious fooleries, contradictions and impertinences of the Romane Masse. Pag. 86.

Seuenth Motiue is, out of their most vaine and intollerable Doctrines, and abuses touching Indulgences. Pag. 110.

Eight Motiue is, out of their irreligious Doctrine, against the vse of the publike Liturgies, and Church seruices in knowen tongues. pag. 128.

Ninth Motiue, briefly toucheth their most vnchristian Doctrine of Æquiuocation. pag. 137.

Tenth Motiue, briefly taxeth their tyrannicall denying of Indifferent Reading of holy Scriptures in the vulgar tongues. pag. 140.

Concerning their wicked Customes, and Lawes: the *Author* toucheth onelie a few.

First, the wicked custome and Law by which their Popes strictly forbid, that there be any publike commemoration in their Masses for the conuersion of any Infidels, Heretikes, or excommunicated persons, &c. or for the temporall prosperity and safety of Soueraignes, being by them reputed Heretikes. pag. 144.

Second, hypocriticall law, and custome, touching their fastings, and daies of fasting. pag. 148.

Third, most impure permissiue law, for their houses of prostitution; euen in Rome it selfe: not without great gaine to the Popes Coffers. pag. 151.

Fourth, most vnchristian law, that in case of no extremity the venerable Sacrament may bee celebrated without their Massing vestiments, altarstones, &c. and such like humane deuises and institutions. pag. 152.

Fifth, most iniurious law, by the which, the Laity contrary to the Institution of Christ, and practise of all antiquity; is debarred of the cup, in the most holy and dreadfull Sacrament. pag. 153.

Sixth, vnchristian law, is the necessary annexing of the vow of Chastity, to all their greater holy orders; by occasion of which law, the vile impurities of the Romane

Cangre-

Congregation are growne innumerable and inexpreſſible. pag. 154.

Touching certaine obſeruations out of the Pontifician Spirits.

FIrſt, *the* Author *diſcouereth by diuers notable particulars, the diſloiall and vnnaturall Spirits of the Ignatian Cheefetaines of the* Engliſh: *in the maner of their preaching, and their propagation of the* Romane *Goſpell in* England. pag. 1. alpha. 2.

Secondly, he ſheweth in diuers particulars, how they doe moſt ſhamefully calumniate the Church of England, *for her Doctrines and her publike Liturgie.* pag. 13. alpha. 2.

Thirdly hee ſheweth how generally all Pontificians, denie conſent of Ancient Fathers; being produced, againſt diuers points of their noueli Doctrines. pag. 20.

Fourthly, he ſheweth how the younger Ignatians, doe imitate the vnnaturall and diſloiall Spirits of the old. pag. 24.

In the Concluſion he ſheweth more largely, both out of Scriptures, and Fathers, that the Church of Rome, *notwithſtanding her viſibility and Conſpicuity, may Iuſtly, and (in reſpect of her corruptions) neceſſarily, ought to be forſaken.* pag. 32.

THE NOVELL AND HERETICALL Rule of the Romane FAITH.

Diuiſion of the Motiues.

THE Sauiour of mankind who hath vouchſafed to illuſtrate the eyes of him, who ſate in darkeneſſe and in the ſhadowe of death, to know his truth: will alſo, I hope, vouchſafe ſo to confort him, that hee may rather conuert ſome then confound any; of thoſe, who call themſelues trtue Iewes, and Catholikes, which they are not, but are indeede only the Synagogues and Congregations of the Biſhops of Rome: who in (a) *Gregorie* the VII. did firſt of all by decree

a *Dictatus Greg. 7. apud Baron. anno* 1175. As *Bell.* admitteth *Papa*, properly ſignifieth a Father, that begetteth children, and therefore all begotten of him and to him, are denominated of him, Papiſts.

cree assume vnto themselues (excluding all other Priests and Bishops from that name *Papa*) the name of Fathers of the whole Church, to wit, to be only called *Papæ*, from which name all their children by denomination are called Papists; rather, then from Christ, Christians: which (*Papæ*) Fathers also, somewhat before that time, at that time, and now also, doe peremptorily challenge to bee the only Vniuersall, Catholike, and immediate Pastours and Fathers of all, who do inuocate the name of Iesus, be they Patriarks, Primates, Bishops, Priests, or who elsesouer: so that they only and alonely must bee the immediate Vicars of Christ, for Christ, and in Christs steede; and if it please you to vse the Greeke wordes in their owne sense, they are sole Vicars, * ἀντὶ χρίστου Vicars for Christ: so that agreeingly to c *Bellarmines* doctrine, and almost all of his Societie (directly against the prerogatiue of Christ) the Church is to be called d one fold, and one visible flocke, because it hath one Pastour and one Sheepe-heard the Pope; and so accordingly he must, forsooth, only be the dore, and dorekeeper of the Church, only to let in and to shut out. And would God, they would also proue to be at least of the good shepheards to giue their liues for their sheepe, would God they would at least vouchsafe e to preach to their flocke, and not place all the gouerning of their flocke, in idle decreeing faith, and ambitious enacting of lawes: such lawes as tend so greatly to Christs dishonour, to the scandall of the whole world, and setting vp of their owne Papacies, and the augmenting of their temporall Dominions. But alas these courses of them being the very shipwracke of good consciences, are also euident signes of shipwracke in faith, and where the f foote of pride hath moued them, there the foot of infidelitie also hath followed, by the working of wickednesse, and the malignant enemie. The motiues which haue moued me to leaue their communion, so farre as they haue abandoned and left the puritie of the Roman Primitiue Church, which was no sooner planted, but it was sliding,

b *Ad Rom.* 10.

* ἀντὶ a greek preposition, signifieth properly as much as the Latine prepositon *pro* for: so taken *Math.* 17. ἀντὶ ἐμοῦ καὶ σοῦ: and *Math.* 20. ἀντὶ πολλῶν, and in composition it signifieth properly for insteed: as ἀντιχείρ ἀντίθεος ἀντιχείστος ἀντιστράτηγος In some words of composition, it signifieth also opposition as ἀντιβάλλω. Yea and in ἀντίχριστος it is also in such a signification to be indifferedly vsed according to the naturall signification of the word.

c *Bellar. lib. de Rom. Pont. passime.*

d *Ioh.* 10.

e 1. *Tim.* 1.

f *Psal.* 35.

ding, if you will beleeue g *Onuphrius*, I wil diuide into three principall heads: The firſt ſhall containe Motiues, out of their pernicious and hereticall doctrines. The ſecond, Motiues out of their moſt dangerous and wicked lawes. The third, Motiues out of the obſeruations which I haue made of the Spirits of the Engliſh Chieftaines of the Roman profeſſion. I thought to haue had adioyned, fourthly, ſome generall obſeruations touching the corrupt liues; eſpecially of ſome principall ones of their Clergie, wherein I could produce many particulars, and ſuch as could not be gainſaid: but h *omnia tempus habent*, if occaſion require and they deſire it, they ſhall well vnderſtand that they haue little cauſe to bragge of the innocencie and integrity of many of their Engliſh Apoſtles and Martyrs.

ſpect of the warres could not bee repreſſed. Thus they.

g *Onuphrius annotat. in Platinam in vitam Petri.* Of the Roman Church alſo is meant that which *Genebr. ad ann.* 898. out of *Platin. Negligentia Epiſcoporum, &c.* by the negligence of Biſhops many abuſes crept into the church. Which in reſpect of the warres could not bee repreſſed. Thus they.

h *Eccleſ.* 3.

Motiues touching doctrine.

The firſt Motiue.

FIrſt, I ſuppoſe for truth, as cleare as any demonſtration, that what Church ſoeuer doth perniciouſly erre in the rule of Faith, muſt or may perniciouſly erre in all concluſions and propoſitions of faith, deducted out of that erroneous Rule. Now that the Roman Church doth perniciouſly erre in the very rule of faith, I make it thus manifeſt. The rule of faith with the perfect Romanes, is the Popes ſole iudgement, when he defineth *ex Cathedra*, that is (to expound their phraſe in their owne ſenſe) when he ſo defineth, that he intendeth thereby to teach the whole Chriſtian Church, (for ſome of them not wholly Romanes will not obſtinately, and in expreſſe termes ſay, that he cannot erre when he defineth and pronounceth for a particular Church) to beleeue and practiſe

What the Romanes meane by their Popes defining, *Ex Cathedra*.

as he decreeth, and defineth, and that this is the only inerrable rule of faith, vvith the Romanes; and that in the Pope alone resideth infallibilitie of defining, and that all other meanes, as consent of Fathers, without him, either in Counsell, or out of Counsell, may bee subiect to errours, deceiue, and be deceiued, it is the most expresse sentence and doctrine of [a] *Aquinas*, [b] *Bellarmine*, [c] *Valentia*, [d] *Coquæus*, [e] *Endæmon*, [f] *Parsons*, [g] *Baldwinus Iunius*, [h] *Siluester*, all *Canonists*, very few excepted, two only (to wit, *Panormit. Zabarel:*) vvhich I now remember: of all of the *Societie* of *Ignatius*; of *Baronius* most often in his Annals, and in his *Parænesis* to the *Venetians*, and in his *Voto* to *Paul* the fifth: of *Suares*, *Vasques*, *Azor*, *Coccius* in his *voluminous aggregat* most often. *Sanders*, *Allen*, *Genebrard*, *Gretser*, *Becan*, *Caverius*; the two *Bozius*, *Mancinus*, *Bater*: vvith infinite others, all whom it is both impossible and needlesse to relate. Let the decrees of *Leo* 10. in the Councell of Laterane, *Boniface* the 8. *Vnam Sanctam*, and the two decretall Epistles of *Sixtus* the 5. and [d] *Clement* the 8. set before the late vulgar editions of those two Popes, (pretended by some to be the whole, by others only the amended translation of S. *Hierome* (for yet they are not agreed) stand for all: now vvhat *Pontifician* can vvithout note of impietie, or infidelitie, call in question this their doctrinall and dogmaticall position, vvhich is so clearly and resolutely maintained by them, practised and defined by their Popes? yea, and by *Leo* the tenth in his Laterane Councel, and *Eugenius* in his. And although some moderate Romanists to smoothe this vneuen rule, vvill seeme to say, that the Pope ought to take aduise of his Brethren the Cardi-

a 2.2.q. 11. art. 2. ad 3. & refer. caus. 24. q. 1. cap. Quotiescunq.

b Bellar. lib. 2. de Christo, c. 28. lib. de Concilijs sæpe.

c Valentia in his Analysis of faith, where he hath this conclusion, lib. 8. c. 1. 2. & 3. Quotiescunq, &c. As often as the Pope in defining questions of faith, vseth that authoritie wherewith hee is indued, that doctrine must by diuine precepts be receiued of al christians, as a sentence of faith, and wee must believe, that so often he vseth that authority, as often as in controuersies of faith, either by himselfe, or with his Councell of Bishops, hee shall so determine one part of the question, that he will binde the whole Church to receiue the same.

d Coq. in his Treatise against our Kinges Premon. very often.

e Endæmon in his Parralell.

f Par. in his Philopater,

g Baldwin. Iun. lib. de Rom. Pont. cap. 9. prop. 1. & 2. ex Bellarm. operibus in sua solida fi dei demonstr.

h Siluester in summ. verbo Fides. Coqua. pag. 27. The purpured Fathers are Senatours and Counselers of the Pope, and with them he indageth the whole world. Thus he

nals,

nals, or of Biſhops (his deputies) when hee vvill define: notwithſtanding, ſuch politike excuſers of their ſhame, and all other defenders of this their poſition, doe, and muſt maintaine, that the infallibilitie of any definition is from the Pope alone. Herc-hence it is, that all Engliſh *Ignatians*, and moſt Engliſh Prieſts at this preſent in England, and elſewhere, are ſuch violent enemies againſt the Oath of allegeance, and eſteeme all ſuch as take or allow of it, as Heretikes, as lapſed from the Catholike Romane faith; becauſe (ſay they) the Pope in his Brieſes hath defined, and decreed, that there are diuers points in it againſt the Catholike faith (Romane he ſhould ſay) and yet I ſuppoſe as very cleare, that none of the Engliſh Secular Prieſts did expreſly know, againſt what ſpeciall points of faith the Oath was, till now of late a certaine [i] *Ignatian* recapitulater, vnder a double title promiſing a double book, but bringing forth only a ſhort pamphlet, and that a nameleſſe one, (and therefore a Libell) hath ſhewed in his nameleſſe defence of the Romane faith, that Pope *Paul* the 5. in his Breues hath [k] defined the ſame Oath to bee hereticall, and vnlawfull, becauſe it denyeth the Popes power to depoſe Princes, and diſpoſe of Kingdomes (an article of faith with him in his libell, although not naming himſelfe, I may iuſtly ſay, [l] *erubeſcit euangelium*, he is aſhamed of his Ghoſpell.) But no meruaile that the *Ignatians*, are ſo well acquainted with the myſteries of the Popes faith, for ſince their Father *Ignatius* his beatifying, vvho had ſo many [m] idle reuelations, I doubt not, but that they haue receiued newe illuſtrations from that Code and Deske of all law, faith and right (the Popes breſt) which the ancient Church neuer knew. But when [n] Promiſed *Leonard Leſſius* commeth forth with his demonſtrations (for he would ſeeme to demonſtrate in all his bookes) as this pamphletter of Louaine (not H.I. but P.W.) hath couertly promiſed; doubtleſſe, he will reueale the hidden myſterie which was not knowne in the Primitiue Church, though

i A Briefe declaration, &c. together with a recapitulation, &c. by H.I. k Pag. 32. *Ibidem* pag. 56. l *Rom* 1. My eares haue heard many Ignatian Prieſts conſtantly affirme, that *Paul* the 5. had defined in his late Breues that the oath could not be taken, and that his Briefe was a definition of faith: ſo R.B. G.B. I.F. R.L. M.W. T.F T.F. I.K. with diuers others of that profeſſion.

m *Apud Ribadin in vita Ignat.*

n The Recapitulater in the Title of his vnlearned and ſeditious pamphet: and for his traiterous doctrine, ſee him page 43.

then darkly working, but was to be o reuealed in these times, with which the world is likely to end.

But to returne to what I haue to proue. It being manifest, that Popes, and the Romane particular Church, with all those of the *societie of Ignatius* (not excepting any one) doe dogmatically maintaine, that the Pope defining, *ex Cathedra*, is the infallible, vncontrollable, vnappellable, and onely necessarie Iudge in all controuersies of faith, it should be lost labour in me to stand to proue that this their position is beleeued by them, as a point and article of their faith; nay, I should say as a principle, and very maxime of their faith. For, can any the simplest idiote doubt, but that the infallible rule of faith, which declareth faith, squareth faith, must be beleeued as faith, and by faith; But by this their nouell article of faith, by inuitable consequence it followeth, that they differ in the most fundamentall point of beleefe, from all such Fathers, Councels, and Doctors, as did maintaine, or as yet doe, that the most infallible rule of faith, is the doctrine of the Scriptures, especially when it is publikely declared out of the same Scriptures, by the authoritie of free Generall Councels, and the publike voice of the vniuersall Christian Church, the which rule of faith, as I am most assured all p ancient Fathers did teach and beleeue, so it cannot be doubted, but that many learned, both in *Germanie*, *England*, and q *France*, doe still professe and maintaine: to all whom, as to the ancient Fathers, and Councels, the later Popes, with their Pontificians, who obstinately maintaine and beleeue this nouell rule of faith, must in truth be reputed heretikes, yea obstinate heretikes, because pertinaciously erring in the very fundamentall rule of all faith: And if any learned Priest retort against me, and say, that (as I heere confesse) all Papists concurre not to maintaine this *pontifician* rule of faith: and that many *Sorbonist Doctors* teach it not, neither do beleeue it: This is true indeed, but let him take this inference with him, that notwithstanding all their bragges, for the certainty of their faith,

o 2. *Thess.* 2.

p *Cons. Hierosol. Act.* 15. *Greg. in ep.* 1. *ad Corinth. apud paterii. Vinc Lirin. contra hæreses cap.* 4. S. *Austin* most clearely *contra Donat.* l. *lib.* 4 *contra epist. fund. tract. vltimo in Ioh. contra Crescon.* & *alibi frequenter Cyprian lib. de vnitate Eccles. in epistad Pomp. Patres canoniz. eodo. Synod. Gal.* 8. *canc. Constan. Basil. Constantinop. in epist. ad epis. Rom. congregates clarissime, apud Zozom. l.* 3. *c.* 9.

q At this pres. T sens now in Paris it is re quired of the Ignatians a mongst other articles, so wit, that the Pope cannot depose Princes &c. to subscribe also to the superiority of the general Councel, aboue the Pope.

faith, they are yet moſt vncertaine, as being not as yet agreed vpon the rule of faith, yea they are ſo oppoſite, that one ſide beleeueth (as the Pope with his) what the other disbeleeueth and condemneth as erroneous; yea, and this in Councels, as in thoſe of *Laterane, Florence, Conſtance, Baſil, Frankeford, Colen, &c.* which being ſo, what themſelues are not agreed vpon the rule of faith, why will they not giue leaue, and allow to true Chriſtians the word of God, as it is expounded, clearely, conſtantly, and vniuerſally by the ancient Fathers to be the inerrable rule of faith, as his moſt excellent Maieſtie in his learned premonition to Chriſtian Princes juſtly requireth and exacteth, according to ancient and learned *Vincentius* his rule.

r *Conc. Conſtant. & Baſil.* oppoſite to the Lateran vnder *Leo* the 10. and the Florent. vnder *Eugenius* the 4. depoſed by the Fathers at Baſil.

s *Vincent. contra hereſ. cap. 4.*

It followeth, that I demonſtrate this rule of faith deuiſed by the Popes, and Pontificians, to ſupport the Romane ſouereignties to be meere nouelties, and ſo to preſcribe againſt it by antiquitie. This I muſt now do, couertly not doubting, but that I ſhall haue occaſion more to enlarge my authorities and reaſons, when theſe my motiues ſhall be impugned; as doubtleſſe they will be, vnleſſe it ſeeme good to the wiſe men of Saint *Omers* (as their owne libel ſeemes them) to anſwere them by ſome libelling ballade (as they of late haue thought meete to anſwere with a libell certaine Prieſts booke for the oath of allegeance, for *Quicquid illis libitum, licitum.* Whatſoeuer liketh them is lawfull with them, if it be to hoyſe vp the Popes ſouereignty.

t An anſwere made vpon *Sheldons* booke, to a priuate friend beginning, laugh, laugh, &c. which libell hath often moued the perſons againſt whom it is to very much laughing at the Ignatians follies and wiſdomes.

First, this rule is againſt the practiſe of all the Ancient, and Primitiue Church, which euer in occaſion of controuerſies recurred to the doctrine of the Scriptures declared by the generall voice, and teſtimonie of the whole Church, by her Biſhops, Prieſts, and other learned men, pronouncing & defining out of Gods holy word, which was alwaies laid before them being aſſembled in the generall Councels: ſo the eight firſt generall which the Popes themſelues with oath profeſſe to receiue, (although few of them keepe their oath)

u *Hieroſolimit. Sub Iacobo. Nicen. Conſtantin. Eph. Calced. Synod. 5. 6. 7. 8 &c.*

oath) yea the Apoſtles themſelues, who all had infallibility by vertue of their Apoſtleſhip of not erring in matters of faith, to giue an example to ſucceeding ages, would by common conſent, and authoritie of the Chriſtian Church (not otherwiſe by *Peters* ſole authority) decree, and define out of the word of God, (for out of it[x] *Peter* himſelfe bringeth allegations for his doctrine) touching the controuerſie then riſen at *Antioch*, about the obſeruation of the legall lawes and ceremonies of the old Teſtament: which their example was euer followed as neceſſary, till of latter times, when Popes haue preſumed to define by themſelues alone; hauing before made ſome ſmall Conſiſtorian conſultation; with which, this their prodigious poſition is in ſome ſort by ſome[y] few of themſelues colored. For ſcarce any hold it abſolutely neceſſarie. And here I aske the aduerſarie whether that Axiome receiued by al, reiected by none, God and Nature doe nothing in vaine: and that other; In vaine are many things required to doe that, which as well, or better may be done by fewer; may not take place in this queſtion touching the infallible power of defining and decreeing: I thinke none ſo impudent an idiote, as to denie it. Againe I demaund whether thoſe moſt reuerend Fathers, of the firſt foure generall Councels which Saint *Gregorie* equalleth with the Goſpell (although the manner of his ſpeech be not herein to be imitated) and of other later Councels did know theſe principles, and Axiomes, and did withall beleeue this Romane rule of faith, to wit, That the Pope alone had infallible authoritie to define and declare faith, and that Chriſt prayed onely, and was heard onely for *Peter* and his ſucceſſors, that they might neuer erre in faith (as the[z] *Rhemiſts* do moſt heretically teach) if they did ſo, why did they not ſend al their doubts (which did ſo ſhake the whole Chriſtian world with ſuch horrible commotions and contentions) to the Popes of thoſe times, *Silueſter*, *Damaſus*, *Leo* &c. and receiue from them as from Iudges of faith & the Oracles of Gods mouths, (ſo termed by[a] *Coquæus* and

Leſſius

x *Act.* 15.

y Some of the Ignatians doe idly bring the hereſies of *Pelagius*, and the Priſcillianiſts to haue beene onely condemned by the Popes of Rome, but this againſt all hiſtories which mention the condemning of the ſame hereſies, by ſundrie Councels, throughout the whole Church. *Baron.* in his Annals, *Genebrard. in Chrono.*

z *Rhemiſt. annota. in Luc.* 22.

a *Coquæ. contra. Premonit. Reg.*

Leſſius his equiuocating [b] recapitulater, and as the vnappellable determinations of all their doubts? In ſo doing infinite charges, many contentions would haue bene auoided; and as for ſcandall, none could haue followed, becauſe both all thoſe Fathers, and the whole Chriſtian Church with them (if it pleaſe you to beleeue the Pontificians, who would ſo perſwade vs,) did then beleeue, and teach that the Popes were the infallible Oracles of God, the onely inerrable Iudges in controuerſies of Faith, and although ancient Prieſts and Biſhops perhaps reputed themſelues his Senators and Counſellers, yet they thought alſo, that they could adde nothing to his infallibilitie. But alas good *Conſtantine*, *Theodoſius*, *Martian*, and other Emperors knew not this faith, who were at ſuch great charges to ſummon and aſſemble thoſe ancient and thrice reuerend Councels: Nay Pope *Leo* himſelfe (who taketh inough to the Sea of Rome, and ioyneth [c] *Peter* into the ſocietie of the indiuiduall vnitie, to wit, of the bleſſed Trinitie) held generall Councels, neceſſary for determining of faith, and ſetling of the peace of the Chriſtian Church. Read [d] him Chriſtian Reader in diuers of his Epiſtles written to the Empe rour, Empreſſe, and Cleargie of *Conſtantinople*: and as thou ſhalt finde, ſo iudge.

b *Recapitulater. pa.* 13. 32. & 56.

c *Epiſt.* 89.

d *Leo. epiſt.* 24. 23. & 26.

Secondly, thus I argue. Three [e] generall Councels, with diuers Popes as *Agatho*, [f] *Leo*, [g] *Adrian*, did condemne, (yea the Conncels accurſed and execrated) *Honorius* Pope, for a dogmaticall and hereticall Epiſtle, by which he laboured to infect the two *Patriarkes* of *Conſtantinople*, and *Alexandria*, with the hereſie of *Monothelites*. Can any one then be ſo frontleſſe, as to thinke that thoſe Fathers, and Popes did beleeue, that the *Biſhoppes of Rome* might not bee, (as they were Biſhoppes of that See) heretikes, or teach hereticall doctrines in their decretall Epiſtles? And the holy Ghoſt, to be ſo infallibly chained to them, that they could

e *Sinod.* 6. *Act.* 12. 13. 16 17. 18 *Sinod.* 7. *Act.* 7. *Sinod.* 8. *Act.* 7.

f *Leo.* 2. *in epiſt. ad Conſtant.*

g *Adrian. in Sinod. Romæ congregata*, and *Theod. Patriar.* with his councell at Hieruſalem.

not endeuour to infect the whole Church? who rather will not thus argue, and thus inferre? Three generall Councels, (the which, with the fiue other ancienter, all Popes at their entrances into the Papacie, doe, or ought to sweare inuiolably to keepe, according to their owne Canons) with diuers Popes, all antiquitie, all later & best Pontifician Historians, till[h] *Pighius* led *Bellarmine* and *Baronius* the way to call the matter in question, for which [i] *Canus* and [k] *Bannes* sornefully reproue him) did accurse or condemne *Honorius* for a *Monothelite* heretike: *Ergo Paule* the fifth, who is not fuller of Gods Spirit, then his predecessor *Honorius* was, in his late [l] breefe *ex Cathedra*, out of the chaire defining himselfe, to haue power to depose Princes, and to dispose of Kingdomes, may erre, and be an heretike as without all doubt he is, because contrary to Christs [m] institution he assumeth power to forbid *Cæsars* due to be giuen vnto him. For what is more due to a *Cæsar*, then fidelity and allegeance of subiects? but the doctrine of Christ forsooth is expounded, and the heresie cleared: for he forbiddeth not obedience to *Cæsars* so long as they are *Cæsars*, but because he can vncæsar them, and vnking them: therefore no longer *Cæsars*, no longer kings, no longer obedience. So answered [n] *Bellarmine* against Doctor *Barkly*: so blundering *Coquæus* against *his Maiesties Apologie*.

h *Pigh. lib. 4. cap. 8. Hier.*
i *Canus. lib. 6.*
k *Bannes in 2. 2.*
l *Breue. Paul. 5.* interpreted by the Recapitu. later. pag. 32.
m *Matth. 22.*
n *C. 8. & 22.*

Thirdly, was there euer any ancient true Christian Catholike, who affirmed not, that the [*] sacred word of God contained in the old and new Testament, was an infallible and fundamentall rule of faith? but concerning this rule of faith, two of the Romane rules of faith, to wit, *Sixtus* the fifth, and *Clement* the eight haue beene egregiously ouerruled with the spirit of error and heresie: for they haue by their [o] two decretall and definitiue Epistles, defined two opposite, contrary and contradictorious editions by themselues and their deputies being discussed, and rediscussed, to be the very sayings, letter, and sentences of the holy Ghost: charging and decreeing the same to all

[*] See *Austin. epist. 112. & epist. 19. & de Vnit. Eccles. ca. 16. clarissime*
o *Epist. decret. Sixti. 5. & Clement. 8. ante editiones suas.*

Christians

Chriſtians, vnder the curſe of ſeparation from the Church, and Gods heauieſt diſpleaſure. So that *Sixtus* hath accurſed *Clement* and all approuers of his Bible; *Clement*, *Sixtus*, and all the followers and defenders of his edition: and although it hath pleaſed the Authors of the o Preface to *Clements* edition, to auouch in a few lines many thouſands of vntruthes, and that againſt their owne knowledge and conſciences: to wit, that *Clement* did onely amend certaine ſcapes of the print in *Sixtus* his edition, the which *Sixtus* himſelfe intended to haue corrected, as there moſt lyingly they affirme; when as it is as cleare as the Sunne, that their two editions haue in them innumerable ſubſtantiall differences of whole lines and ſentences. The which being ſo, can any man but of ordinary iudgement beleeue in good earneſt, that Romane Biſhops, with their Cardinals defining *ex Cathedra* cannot erre? For what can be an errour, or hereſie *ex Cathedra*, if to define heretical editions of the Bible, commaunding the whole Church vnder paine of greateſt curſe to receiue them, be not errour and hereſie *ex Cathedra*? This matter tormenteth the aduerſarie greatly, and by diuers it is diuerſly repulſed. Some there were in *Clements* time, who excuſed *Clement* with the Romane Church, which hath receiued his edition, but condemned *Sixtus*. (The dead indeed bite not, and it moſt concerned the liuing *Romanes* that their liuing rule erred not.) This opinion was moſt ſtrong in *Clement* his time, when I was in Rome, and it was greatly fauoured by the *Ignatians*: Others forſooth (conſider how wilfully they are wedded to the Popes infallibilitie) eyther impudently, or moſt ignorantly denie, that *Sixtus* euer made any ſuch decretall Epiſtle. A manifeſt vntruth to be confuted by a world of witneſſes. Others grant the Epiſtle, but ſay it was neuer publiſhed. This is ſo manifolde an vntruth, as there were editions of *Sixtus Quintus* Bible before *Clements* edition, all which had his decretall Epiſtle before them. I my ſelfe haue ſeene, and read of them in Rome, but leauing

o *Præfatio in Biblia Clementis 8. ibidem.*

uing thoſe who make (p *ſpem ſuam mendacium*) a lie their hope, others as Doctor B. and P. W. &c. doe affirme, that *Sixtus* indeede did write and publiſh ſuch an Epiſtle, but he did it as a priuate q perſon; not as Pope, and ſo he might erre (O immortall God) haue theſe men eyes, and yet ſee not? or will not ſee? are not *Sixtus* his wordes moſt expreſſe, that he defineth, he decreeth, and that out of the fulneſſe of his Apoſtolicall power? and doth he not annexe the ſentences of excommunication, and Gods heauieſt diſpleaſure againſt all ſuch, as ſhould refuſe or reiect his edition? Ieſus Chriſt vouchſafe to open the eies of the miſled, that they may ſee the ambitious, and erroneous proceedings of thoſe Biſhops, and renounce their communion, and returne to the rocke of thy ſacred word, which is ſo by them in part neglected, or rather wholly abandoned.

But I may not thus leaue *Clement* and *Sixtus*, for I muſt needs tell their followers, that againſt their owne knowledge, (and therefore more inexcuſably) they haue decreed that to be the very ſentence of the holy Ghoſt, which without al doubt, they could not but more then probably & wittingly thinke to be otherwiſe: I will at this preſent (to diſcouer the ignominie of their fallible Spirits) inſiſt only vpon two or three examples, and dare herein challenge (as in many like) all the Pontificians, ſworne to the Popes infallibilitie, to cleare the heads of their Church, from moſt manifeſt and wilfull errour herein.

Their firſt corruption is in *Geneſis*, where r they reade (*ipſa conteret caput tuum*) ſhe ſhall bruiſe thy head: putting the feminine article for the maſculine, appropriating that to the Virgin *Mary* (who moſt worthily is s bleſſed, and to bee bleſſed amongſt all women) which the holy Ghoſt prophetically intended, preciſely of him, who was to caſt Satan t out of his Kingdome, and by whoſe only name and power, both his Mother, and we, doe daily u treade Satan vnder our feete. They publiſh St. *Hieromes* either whole, or amended tranſlation; for they agree not yet, whether:

p *Iſai.* 28.

q This is their cõmon refuge, that whẽ Popes in their decretall Epiſtles or their prouinciall Synodes as *Celeſtine*. *Stephen* the ſixth, *Honorius*, *Greg.* the ſecond, decree any hereticall doctrins, they doe it all as priuate perſons, not as Popes, although it be moſt euident, that they intend to command all, and to teach all to doe according to their decrees which by them are concluded in their Synodes.

r *In vulgat. editio. Iuſſu Clem.* 8. *Geneſ.* 3.

s *Luc.* 1.

t *Ioh.* 12.

u *Rom.* 16.

but the Vulgar [x] they confidently call it; and becauſe ſome few manuſcripts and readings had the feminine *(ipſa, ſhee)* although ſome of them had otherwiſe, as the [y] Louaniſts confeſſe; and [a] S^t^, *Hierome* alſo accounteth the other the better reading, and doth alſo ſo expound it: and diuers alſo of their owne learned [b] Authours ſuſpect, that the letter (a) which maketh of the maſculine a feminine, crept in by the negligence of the manuſcribers, yet theſe Papall correctors, contrary to all the Hebrew originals, and Chaldaick Paraphraſes, contrary to all tranſlations of the *Septuaginta*, contrary to the beſt learned of the Roman Church, will needs reade, [c] *ipſa, ſhee)* for the Virgin; not *(ipſe, he)* for Chriſt: thereby giuing vs to thinke, that they had rather vnderſtand this prophecie, that the Virgin *Mary*, rather then Chriſt, ſhould bruiſe the Serpents head: out of which doctrine goodly inferences may bee inferred againſt them. I doe in good earneſt aske of theſe Interpreters; wherein Satans power ouer mankinde did conſiſt? if they anſwere in ſinne, as they needes muſt; then according to their owne reading, not a *hee* but a *ſhee* bruiſed the Serpents head, and deliuered mankinde from the guilt of ſinne. Alas, into what errours would theſe ouer-ruling Popes leade vs? All the faith of the ancient Churches in the Hebrew Originals, Chaldaick Paraphraſes, and Greeke editions of the *Septuaginta*, reading otherwiſe then theſe Popes do, muſt be corrupt: all the ancient Fathers, Greeke and Latine (two or three only excepted) miſexpound and miſinterpret (rather then [e] *Sixtus* and *Clement*, who haue ſome 1000. of other irreconciliable iarres, although they agree in this) muſt be thought to haue done amiſſe. And I demaund of the Romaniſts, why might not the Manuſcribers, in ſome of the copies change (e) into (a) and thereby make *ſhee* of *hee*, as well as ſome late Romaniſts, either wilfully, or through the fault of Manuſcribers, haue changed in [f] S. *Gregorie (exercitus Sacerdotum)* an armie of Prieſts, into *(exitus Sacerdotum)* the deſtructions or ends of Prieſts: a manifeſt corrup-

x Rhemiſt. Pref. vpon the Teſtament.
y *Theolog. Louan. in notat. Franſc. luc.*
a *Hieron. tradit. Hebrai. in Geneſ. cap. 3.*
b *Canus de locis. lib. 2. & alij.*
c *Geneſ. 3.*
e *Sixtus* and *Clemẽt* in their editions.
* *Geneſ. 3.*
f *Li. 4. epiſt. 38.*

tion it is, and I hope Saint *Boromeus* would not with his coadiutours wilfully doe it, becauſe it moſt clearly ſheweth that an armie of Prieſts was to ſerue and ſet vp the King of Pride, ſome Biſhop, a great ſtep indeede to ſhew that Biſhop, who now is ſerued with the whole armie of all the Prieſts of the Romane Church, and who calleth himſelfe the only vniuerſall Biſhop (which is the ambitious and Antichriſtian title of the King of Pride, againſt whom that Father inueigheth) to be the very King of Pride, prophetically delineated, by that ancient Father, and Pope. Reade the Epiſtle, courteous reader, and paſſe thy iudgement as thou ſhalt ſee cauſe.

g 2. *Mach.* 12. The ſecond place of their corruption, is in the g *Machabees*, where to eſtabliſh the Chymera of their Purgatorie fire, both in their h Bibles and Miſſals, they reade *(pro peccatis mortuorum)* for ſinnes of the dead, whereas they ſhould reade thus only *(pro peccato)* for ſinne: and yet this in their owne knowledge, is againſt i all the Editions in the Greeke, yea and againſt an ancient Latin *Vatican* edition, ſet out by *Sixtus*; and alſo againſt ſome other ancient Latine Manuſcripts: and yet forſooth, for Purgatory ſake, al thoſe readings muſt be corrupt, and *Iudas Machabeus* with the whole true Church of God with him, be made ſo ignorant and ſuperſtitious, as to make ſinne-offerings for the dead; whereas they full well knew, that there was no ſuch ſacrifice appointed by God, neither in the law of Nature, nor in the law of *Moſes*, nor no ceremonies, nor rites ordained for the ſame: neither doe the Iewes at this day practiſe, or beleeue any ſuch ſinne ſacrifice for the dead.

h *Biblia & Miſſalia edita Iuſſu. Clement.* 8.

i *Edition. Grec. Venet. German. Complut.*

This their corruption in the wordes of ſacred Scripture is by addition: but by the patience of the courteous reader, I will in this place (ſomewhat fit for the purpoſe) mention one of their corruptions by the figure of Subtraction. In their k laſt Editions of their Breuiaries, they haue pared out of the Prayer of the Feaſt of S^t *Peters chaire at Antioch*, (at Antioch, I ſay, for the feaſt of *Peters* chaire at Rome, is a deuiſe

k *Breuiar. edit. Iuſſu. Clement.* 8.

deuiſe of later Popes, deuiſed by *Paul* the 4. as [l] *Rocca* affirmeth, the word (*animas*) Soules, leaſt the ſame word ſhould, according to the farth of the ancient Church, reſtraine the Popes omnipotency (ſo called in late *Neapolitane Theſes*) to the ſpirituall bands and chaines of the ſoule only: but that word and doctrine cannot agree with the Spirits of thoſe men, who challenge power to command and diſpoſe of Kings and Kingdomes. [m] *Bellarmine* buſily endeuoureth to defend this change, the worke of his owne fingers. But [n] *Rocca* will tell him, that the moſt principall and ancienteſt Manuſcript in the *Vatican* had the word (*animas*) Soules; and I muſt tell him, that all the beſt readings haue it ſo, and with iuſt cauſe I aske him, why they haue not rather ſubſtracted the fabulous tale of *Siluester*, conſecrating Altar ſtones; and the fabulous Legende of S. *Catherine* the Martyrs diſputing with 50. Philoſophers and conuerting of the Empreſſe? His brother [o] *Baronius* turnes and wndes himſelfe, not knowing how to defend the Hiſtorie: [p] ſome of their Breuiaries haue this Title ouer the Legend of *Catherine*, *Ex hiſtoria Eccleſiaſtica*, out of the Eccleſiaſticall hiſtorie: others haue *Ex Euſebio, lib. 7. cap. 26.* out of *Euſebius*, the 7. Booke and 26. Chapter, and yet I ſuppoſe hee that ſhall finde this fable in any authenticall hiſtorie, or in *Euſebius* himſelfe, ſhall bee a greater Hiſtorian then *Baronius* himſelfe.

l *Angelus Rocca Schol. in Sacramēt. Greg. prim.*

m *Bellarm.* againſt a certaine Venet. Doct.

n *Rocca. annot. in Sacrament. Greg. 1.*

o *Baron. in annot. in Martyr.*

p *Breuiar. reformata edita Iuſſu. Pij Quint.*

Fourthly, againſt the infallibility of this their rule, thus I argue: That which maketh the Pope, and all his followers therein, heretikes, cannot be the rule of Chriſtian faith. But the Popes proper and peculiar iudgement doth this: Therefore. The firſt Propoſition, I ſuppoſe; the ſecond, or the aſſumption, thus I proue. Proper, and peculiar choiſe, and election, to define in matter of faith, in whomſoeuer it be, is forbidden, and [q] called (*ἀιρέσις, hæreſis*) hereſie, and apparent it is, that choiſe, and election to define, and beleeue, is alwaies taken for hereſie, when it is ſingular, and alone, in any one perſon: vnleſſe it be grounded vpon ſome

q *Ad Titum. 3. & 2. Pet. 1.*

ſpeciall

ſpeciall and immediate reuelation; now, that it is ſingle, and alone in the Pope, I ſuppoſe it, as the very proper and ſpeciall poſition of the Aduerſarie, maintained by all Pontificians, but impugned by all true Catholikes; That the Pope ordinarily hath no new immediate reuelations from God, I ſuppoſe as truth, till any one ſhall be ſo impudent, as to affirme the contrary. The Pope then being an heretike, becauſe the rule of his faith (to wit, priuate choiſe and election) in matters of faith is hereſie r it ſelfe, it muſt neceſſarily follow, that all thoſe who pertinaciouſly follow him heerein are to bee accounted pertinacious Heretikes.

Heretofore Chriſtians were taught that holy Scriptures expounded by the Vniuerſall and Generall voice of the Church, were the rule of faith, and accordingly all agreeing in this rule, they were called Catholikes: but this rule being left by Popes, and the infallibility being giuen to them by their followers; thereupon worthily of Popes, the heads of their faith, they haue beene, and are called Pontificians and Papiſts. I may iuſtly thinke, that vpon beleefe of this rule, ſome late Pontificians haue plainely graunted to me, that the Chriſtians of theſe times are bound to beleeue explicitly, and expreſly, ſomewhat which the Apoſtles themſelues, and the Primitiue Chriſtians did not expreſly, and in explicit termes beleeue. An example at firſt, was graunted in tranſubſtantiation it ſelfe, but vpon better conſideration, denyed againe; but when I roundly vrged them, to ſhew me, where, or how, in explicit or equiualent termes, tranſubſtantiation was beleeued in the Apoſtles times; becauſe they faltered in their anſweres and de-

Nobis vero, nihil ex noſtro arbitrio, licet inducere, ſed nec eligere, quod aliquis de arbitrio ſuo induxerit. It is not lawfull for vs (in matter of faith) to bring in any thing out of our own choiſe neither to chooſe any thing which another by his choiſe ſhall bring, in *Tertul. lib. de Præſcr.* r *Ad Tit.* 3. & 2. *Pet.* 2. Hereſies are called αἱρέσεις, *electiones*, choiſes which taketh place in Popes alſo.

What meruaile, if the Ignatians giue infallibility of not erring in faith, to the Pope, when they chal enge the ſame to euery one of their owne Order, as learned *Cauſſabon* proueth in his booke to *Frontoduc, pag.* 52. citing out of the Apologiſt for the Ignatians, theſe wordes. It night and day may be ioyned together in one, and darkeneſſe with light, heat with cold, health with ſickneſſe, life with death, then there may be ſome hope, that hereſie can fall into the head of a Ieſuit: thus he. According to this, if *Clement* with the two or three hundred Ignatians aſſembled in Rome, had ioyned in Councell, there had beene an infallible aſſembly.

fences

fences, our conference ended; to no ſmall comfort of my ſoule, ſo lately deliuered out of the Ægyptian ſeruitude.

The Aduerſaries ſeeme to produce diuers authorities to proue infallibility of iudgement in the Pope, but in truth they force not. Ouerthrow two, and the reſt fall of themſelues. I will take a little paines with theſe two; The firſt of them is taken out of [f] S^t. *Mathew*, where the Euangeliſt bringeth in Chriſt thus, ſpeaking of S^t. *Peter*, vpon his confeſſing of Chriſts diuinitie: *Tu es Petrus, & ſuper hanc petram &c. Thou art a Rocke, and vpon this Rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it.* There the aduerſarie triumpheth, ſaying: It is cleare, that Chriſt builded his Church vpon *Peter*; for by thoſe wordes *(this Rocke) Peter* is moſt expreſly deſigned. I will not now ſtand to confute this expoſition, by the authorities of Scriptures, and teſtimonies of ſome ancient Fathers, who with S^t. *Auſten* expound thoſe wordes *(this Rocke)* for Chriſt the *Rocke* whom *Peter* had confeſſed: and from whom *Peter* had his name, as [t] S^t. *Gregorie* and S^t. *Auſten* expound it; or elſe of *Peters* confeſſion and faith. *Thou art Chriſt the ſonne of the liuing God*, as [u] *Theophilactus* expoundeth it; but I will only demand at this preſent, how they can violently againſt the nature of the demonſtratiue article *(this)* draw it vnto *Peters* perſon? who in the ſame propoſition of Chriſt to him, was deſigned by the article demonſtratiue *(thou)* as though *(thou* and *this)* in one propoſition, when one perſon is ſpoken vnto, muſt needes both of them demonſtrate the very ſame one perſon; to whom

[f] *Math. 16.*

[t] *In ſacro eloquio &c.* In holy Writ when the word Rock is put in the ſingular number, who elſe is ſignified but Chriſt? *Paul* witneſſing, but the Rocke was Chriſt: but when rocks are ſo called in the plurall number then holy men are ſignified, which are cõfirmed by his ſtrength, *Greg. apud Pater. in 1 ad Cor. Aug. tract. vltim. in Ioh & in Retractationib^o. Chryſoſt. homil. 55. in Math. Greg. in Pſal. Pœnit. ſuper illud initio tu Domine. Iſidor. lib. 7. Etym c. 9.*

[u] *Theophil. in Matth. 16. Hilar. de Trin. lib. 2.*

The Papiſts will not by any meanes in the words of conſecration of the Sacrament, *(this is my body)* admit the demonſtratiue article *(this)* to demonſtrate the bread which Chriſt taking into his handes, giuing thankes broke and deliuered, ſaying, take eate, this is my body: the cauſe is, because if the article *(this)* doe demonſtrate Bread, (which cannot poſſibly be Chriſts true body, no more then his body can bee true bread) then they ſhould be conſtrained to admit of a ſacramentall preſence only of Chriſts body, in the Sacrament: which they cannot abide, but here the article *(this)* muſt needes demonſtrate the perſon of *Peter*, becauſe it maketh for their Popes ſupremacie.

the ſpeech is made, and not rather, according to the nature of the pronounes demonſtratiue, one of them, to wit (*thou*) demonſtrate the perſon, to whom the ſpeech is made; and the pronoune (*this*) to demonſtrate the thing, or perſon, of whom the ſpeech was made before: I put a familiar example. *Iohn* hath two ſonnes, *Thomas* and *William*, he calleth his eldeſt ſonne *Thomas* with his brother vnto him, demanding a queſtion or two of him, and withall diſcourſeth of his yonger brothers wit, and capacitie for learning. To which his eldeſt Sonne accordingly anſwereth, that his brother is indeede witty, and fit for the Vniuerſitie; To which his Father replying, ſaith: *Thomas* thou art my eldeſt ſonne, and ſhalt inherite my liuing; and this ſonne I will ſend to the Vniuerſitie, there to make profit in learning: what might *Thomas* conceaue vpon this ſpeech; that hee ſhould bee ſent to the Vniuerſitie, and not rather his brother *William*? many like comparisons might bee made, by which it would appeare, that the demonſtratiue article *this* being vnderſtood perſonally, doth not demonſtrate the perſon to whom, but rather the perſon of whom the ſpeech was made. Againe, manifeſt it is, that Chriſt built his Church vpon that Rocke, againſt which the gates of hell ſhould neuer preuaile. But if the wordes (*this Rocke*) bee applyed, not only to *Peter*, but alſo to his Succeſſours; themſelues cannot denie, but that the gates of hell haue often preuailed againſt many of thoſe ſtones, or rockes, to the ruine, and perdition of innumerable ſoules. As againſt *Boniface* the 8. *Siluester* the 2. *Iohn* the 12. *Stephen* the 6. I am aſſured [x] *Platina* will not ſticke to auouch ſo much in effect of two *Bonifaces* the 7. and 8. and of *Siluester* the 2. and [y] *Genebrard* a moſt furious enemy againſt the reformed Churches, doth boldly pronounce, that diuers Popes were rather Apoſtaticall, then Apoſtolicall, and that they came not in the right way by election, but through the backedore by intruſion. What [z] *Baronius* himſelfe recounteth of the Monſter *Stephen* 6. one of their Popes, how he abu-

x *Platina in vitis.*

y *Genebrard. in chronol. lib. 4. ſæculo 10. ad ann. 107. & alias ſæpe.*

z *Baron. ann.*

ſed the body of his Predeceſſour *Formoſus*, arraining it, condemning it, cutting off his fingers, and caſting the body into Tiber; and in a Synode gathered euen in Rome, (that See and Rocke which cannot erre, as it pleaſeth our Aduerſaries) he decreed, all ſuch as had beene ordained by *Formoſus* to be reordained againe. Of *Iohn* the 12. this Cardinall cannot write bitterly enough: and yet he inueigheth againſt *Otho* the firſt renowned and worthy Emperour, and the whole Clergie of Rome, who in a Synode gathered in Rome (the infallible Sea) depoſed that monſter *Iohn*, and placed in his ſteede *Leo* a worthy man. But to make haſt, (for of like examples of Apoſtaticall Popes, much might be ſaid) I doe in good earneſt aske of any of *Baronius* his profeſſion, whether the gates of hell preuailed not againſt that *Iohn* (call him the 10. or 11. whether you will, for ſince the Papacie of the Papiſſe *Ioane*, called by ſome *Iohn* the 7. by others *Iohn* the 8. the numbring of Pope *Iohns* hath beene different) I ſay, I aske, whether the gates of hell preuailed not againſt this *Iohn*? who as [a] *Baronius* himſelfe acknowledgeth, was exalted into the Apoſtolicall chaire, by the meanes of the impudent ſtrumpet *Theodora*; with whom alſo he liued moſt impurely in the time of his Papacie (or ſhall I ſay rather her Papacie, ſhee ruling the roaſt) for which cauſe by the [b] Cardinall himſelfe this *Iohn* is worthily reputed for a falſe high Biſhop, an Apoſtata, an Intruder, and a moſt iniuſt poſſeſſour of the Apoſtolicall See. Therefore, it being moſt cleare that the gates of hell haue preuailed againſt theſe inſtable and impure ſtones (being themſelues with innumerable others, who embraced their decrees and wicked cuſtomes, caſt downe into hell) who can ſay, that the moſt wiſe and powerfull Architect Chriſt Ieſus, did build his Church vpon them? what? will they bee ſo impudent, as to affirme Chriſt kept not his promiſe, or prophecied not truly, rather then their rockes and ſtones muſt be found defectible? Therefore to conclude, it is cleare that vpon that Rocke Chriſt * built his Church, which is

a *Baron. anno* 925. and 928.

b *Ibidem.*

* *Hilar. lib. 2. de Trin.*

c *Pſal.* 118. (c *verbum Domini quod manet in æternum*) *the word of God remaining for all eternitie* : or elſe vpon that confeſſion

d *Math.*16. (which expoſition concurreth with the other) d *thou art Chriſt the ſonne of the liuing God*; which as yet ſoundeth throughout the world; and ſhall, vntill the ſonne himſelfe come to iudge both quicke and dead.

Cardinall *Alliaco lib. de Authorit. Eccleſ.* Directly denieth this place to bee vnderſtood of the perſonall faith of *Peter*, but of the faith of the whole Church, as diuers of the Sorbone Doctors now alſo doe.

The ſecond place is taken out of the 22. of S. *Luke*, *Ego rogaui pro te Petre, &c. I haue praied for thee Peter, that thy faith faile not, and thou being conuerted, confirme thy brethren*. Here they triumph, here they inſult; but God wot, without cauſe: for what coherence? *Peter*, thy faith ſhall not faile, *ergo* Popes cannot erre? *Peter*, thou being conuerted confirme thy brethren? *ergo* Popes being conuerted muſt confirme, inſtruct, and teach all Patriarks, Primates, Biſhops, Prieſts, whatſoeuer. Therefore his faith, and his voice muſt bee receiued as the very oracle of God, and be as ſuch obeyed? but let vs conſider the holy text it ſelfe, the which doth manifeſtly teach vs, that Chriſt conſidering, how *Peter* aſſaulted by Satan, in the time of his taking, would be drawne, out of feare, both to denie and forſweare him; leſt he by ſuch a deniall ſhould by Satans guiles be alſo ſwallowed vp into diſpaire; Chriſt comforting him, foretelleth, that he hath praied for him, and that his faith

e *Chryſoſt. hom.* 83. *in Math. Beda in Lucam.* ſhould not faile, that is, according to the expoſition of S. e *Chryſoſtome*, ſhould not vtterly periſh, and be extinguiſhed (as the Greeke and Latine words ſignifie) but remaine firme in heart, although it ſhould faile in his mouth: as if Chriſt ſhould ſay, *Peter*, I know thou wilt through feare be drawen to denie and forſweare me with thy mouth, yet thy heart ſhall be ſtill firme to me; yea, and after thy fall, thou ſhalt be ſo conuerted and ſo erected, that thou ſhalt be enabled to encourage thy brethren, that they may f ſtand firme in confeſſion of my name, the which I admoniſh thee accordingly to do: Chriſt, not thereby meaning to pray for *Peter* alone, or that the reſt of the Apoſtles ſhould ſo neede his inſtruction in faith, & confirmation in faith, that without

f What doubt is to be made? for *Peter* Chriſt prayed, & did he not pray for *Iames* and *Iohn* not to mention the reſt? it is manifeſt all are contained in *Peter. Aug. q.* 75. *Queſt. Ex noua Teſtam.*

him,

him, they might either erre in faith, or fal to deny their faith For after the [f] deſcenſion of the holy Ghoſt, all the Apoſtles which were to be the [g] foundation ſtones of the new Ieruſalē, were by vertue of their Apoſtleſhips, as firmly roborated & confirmed in faith as *Peter* himſelf, & therfore the Apoſtles Creed was made by them all [h] iointly, which cōtaineth 12. articles, becauſe euery Apoſtle put to his article (wherein *Peter* had onely the priuiledge to make the firſt) if their owne, [i] Cathechiſmes ſpeake truth.

Further I aske, whether thoſe words, (*[i] and thou being conuerted, confirme thy brethren*) did not containe a promiſe that *Peter* after his conuerſion ſhould not faile againe? and whether was that priuiledge to accompany all Biſhops of Rome? who ſo ſhameleſſe as to affirme it? doubtleſſe, it failed, in [k] *Marcelline*, offering incense to Idols: in *Iohn* the 22. who [l] taught, and that very peremptorily, that the Saints ſee not God till the generall iudgement: in *Iohn* the 23. who in a [m] Councell of Conſtance had ſo many horrible accuſations of blaſphemie, hereſie, impietie proued againſt him that he was therefore iudicially depoſed. Many ſuch examples might be produced: but it greeueth my heart to diſcouer the ignominies of that See, which was earſt the ſpouſe of Chriſt, and where the tiumphs of the Apoſtles do ſeeme ſtill to remaine, but thus much I haue done onely for truths ſake, wiſhing with my whole heart, there were no iuſt cauſe for any to write thus of the Popes, but ſo it muſt and will be; for God will doubtleſſe vouchſafe euer ſtill to raiſe ſome euen from the duſt to oppoſe againſt them, till they be fully reformed, the which God mercifully grant, it may be ſpeedily accompliſhed. I cannot heere omit to ſet down a pernicious error, nay rather hereſie of the Rhemiſts writing vpon this place of S. *Luke*; The which although I had often read, heretofore, and much miſliked the ſame, yet it wrought not effectually with me, till by good chance I light vpon it at that time when God vouchſafed to begin to open my eyes: Thus then they write, vpon thoſe words,

f *Act.* 1.
g *Ad Ephe. ca.* 2. & *Apoc. cap.* 21.
h *Leo. epiſt.* 13. *ad Pulcer. Aug. ſerm.* 115. *Ruffin. in explic. Simbol.*
i *Catechiſ. Vaux & Bellarm.*
k *Baron. in Annalibus Platina in vitis.*
l *Gerſo. ſerm.* 4. *de Paſch. Adrian Pap. in* 4. *de ſacrament. confirmat. alij.*
m *Platina in vita. Iob. Conc. Conſta. in ſeſſ.* 11.

n *Annotat. in Luc.* 22. *annot.* 31.

Simon, Simon, &c.[n] Lastly, to put them out of doubt, he calleth *Peter* twice by name, and telling him the diuels desire to sift and trie them all to the vttermost, (as he did that night) saith, that he had specially prayed for him, to this end, that his faith should neuer faile, and that he being once conuerted should after that for euer confirme, establish, or vphold the rest in their faith; which is to say, *Peter* is that man whom he would make Superiour ouer them, and the whole Church: whereby we may learne that it was fit in the prouidence of God, that he who should be the head of the Church, should haue a speciall priuiledge by Christs prayer, and promise, neuer to faile in faith, that none other, eyther Apostle, Bishop, or Priest may challenge any such singular and speciall prerogatiue, eyther of his office or person, otherwise then in ioyning in faith with *Peter*, and by holding of him.

Note their words, vphold, establish the rest, and consider their good ly inferences thereupon.

Thus they: with much more to like purpose, wherein the Christian Reader, cannot but obserue, how eagerly (for the Popes sake) they pursue *Peters* priuiledge, and would most perniciously against the verie foundation of our Christian religion, shew that Christ prayed onely for *Peter*, and that neither the Apostles nor Euangelists, by vertue of their Apostleship, Offices, or any other meanes, had infallibility of not erring in faith, but by ioyning with *Peter*, and holding of *Peter*. So that Saint *Paul* writing his fourteene Epistles, (whereof one was to the *Romanes*, the onely infallible Sea, the onely Catholike Apostolike, one and holy Church, if you beleeue the Pontificians, especially o *Valentia*) Saint *Iames*, Saint *Iohn*, and *Iude* their Epistles, Saint *Iohn* his Reuelation, Saint *Mathew*, *Marke*, *Luke* and *Iohn* their Gospels, had therein instruction from *Peter*: and holding from him, thereby they had infallibility, that they could not erre: otherwise they might haue erred in faith, had not *Peter*, (to vse their owne phrases) confirmed, established, and vpheld them in their faith. If this be not pernicious doctrine, subuerting the very bulwarks

o *Valentia in analis. lib. 6. in titulis. cap. 9. 10 11. 12. 13. 14.*

of

of Chriſtian Religion, what can be ſuch? for tell me I pray you all yee the Dowiſts their ſucceſſors in often reprinting thoſe corrupt annotations, where did eyther the Apoſtles or Euangeliſts confeſſe this dependancie from *Peter*? what record of Scripture or other authenticall Author doth deliuer vnto vs, that *Peter* aſſiſted the Euangeliſts, when they wrote their Goſpels? Doth not Saint *Paul*[p] expreſly proteſt that he neither receiued the Goſpell which he preached (*neque per hominem, neque ab hominibus*) neither by man, nor from men, but from Ieſus Chriſt his immediate reuelations? doth not the ſame Apoſtle expreſly ſay of *Peter*, (*nihil mihi contulit*) he gaue me, he furthered me nothing? meaning of the Goſpell of Chriſt: nay rather did not the ſame Apoſtle giue ſomwhat to *Peter*,[q] when indewed with the holy Ghoſt, he reprehended his humane ſpirit; with which moued and miſled, *he walked not according to the truth of the Goſpell*? What Chriſtian did not euer, as reuerently and religiouſly embrace any part of Saint *Lukes* Actes of the Apoſtles, becauſe it was Saint *Lukes*, as the whole Epiſtle of Saint *Peter*, becauſe it was Saint *Peters*?

But theſe men regard not how they weaken the very foundations of Chriſtian religion, (ſo termed in holy Scripture) ſo that they may enhanſe the Popes monarchicall ſupremacie, which is the very life and ſoule of their religion; whom they pretend to be Saint *Peters* ſucceſſor in place and Sea, and we grant it (as the Biſhops of Alexandria, Antioch, Hieruſalem, Epheſus at this day ſucceed S. *Marke*, S. *Peter*, S. *Iames*, and Saint *Iohn*) but heauen and earth will proclaime that in conuerſation they doe nothing at all ſucceed *Peter*, and as for doctrine and faith, the ſacred Scriptures, and ancienteſt Churches preſcribe againſt them. Would God, imitating Saint *Peter*, they would (*Paſcere gregem verbo*) Feed their flocke with preaching of the word, and holy example of life: but alas by temporall poſſeſſions giuen by *Conſtantine* (as it is writtē in the life of ancient *Silueſter* Pope,) an Angell pronounced that poyſon

was

p *Galat.* 2.

q *Ibidem. Quia non ambulauit ſecundum veritatem Euangelij ep ſt. ad Galat.* 2. Peter walked not according to the truth of the Goſpell, and after he was conuerted was heere once ſtrengthened by his brother *Paul.*

r *Ad Epheſ. cap.* 2. *& Apocal. cap.* 21.

ſ 1. *Pet.* 5.

was caſt into the church, which more or leſſe euer ſince hath infected the Biſhops of Rome, hauing put on for *Peters* pouertie (*tiphum ſeculi*) wordly pride and pompe, not keeping themſelues within their owne precincts and limites, but thruſting their Sythes into the haruests of other, dominering, but not ruling the Cleargie, and dominering ouer the Princes of the earth, to whom they were firſt ſubiect both in fact, and of right * as *Bellarmine* himſelfe once confeſſed before his red hat: and into what proud, auaritious, ambitious, ſecular and worldly conuerſation, and vſurpations, the Biſhops of Rome haue degenerated, the t beſt of their Prelates and learned cannot denie? and what maruaile then if they be found to degenerate in faith? for the ſhipwracke of faith, either ſooner or later, euer followeth the ſhipwracke of good conſciences and life. The See of the Popes, to wit the *Romane Particular Church* was a branch inſerted into the tree of the *Iewes*, & Iewiſh Church, (for ſo he is deſcribed by the Apoſtle, in his u Epiſtle to the Romanes, and therefore, ſhe was carefully to looke to her ſelfe that ſhe fell not: for if ſhe ſhould grow proud, ſhe ſhould (ſaith the Apoſtle) be ſhaken off as well, as the tree it ſelfe was reiected: and that her onely way to remaine ſtedfaſt and firme, was to be x *permanent in goodneſſe*. I wiſh with my whole heart, that the Popes were ſo good, and ſo religious, that they might ſtill deſerue to haue the honour due vnto the chiefe Partriark of the Weſt, according as his moſt excellent Maieſtie z profeſſeth, he would be willing to acknowledge them, if they would returne to that faith, and Apoſtolike beleefe of the Chriſtian Church, from which they are horribly degenerated.

Hauing thus traced the Rhemiſts, with thy patience (courteous Reader) let me giue thee a taſte of *Bellarmines* dealing for the ſame proiect to enhance the Popes ſupremacie. In his Dictates at Rome, not in his printed worke, (for they doe not alwaies print what they dictate) he moſt egregiouſly depraued the ſenſe of that ſentence of the holy Ghoſt:

Sanctitatem in pontificibus, &c. Sanctitie in Popes, no man requireth in theſe times, they are reputed beſt, if they be but a little good, or not ſo euill as other mortall men vſe to be *Papirius Maſſon* in his booke of the Biſhops of the Citie in *Iulius* the third, which booke he writeth notwithſtanding to ſet forth the worthy actes of Popes.

* *Bellar. li. 2. de Rom. Pont. c. 29.* *Contaren. Sadolet. Poole. alij. Concil. delect. Cardin. & alior. Prelat. tomo vltimo Conc. Cornelius Muſ. orat. in Conc. Triden. Eſpen. in Titū. Bernard. li. 1. de conſiderat.*

u *C. 11. ad Rom.*

x *Ibidem.*

z In his kingly premonition to Chriſtiā Princes.

Ghoſt: [a] *Ecce ego pono in Sion lapidem &c.* Behold I put in Sion an approued, a corner ſtone, and a precious one laid in the foundation. This prophecy, although S. *Peter* [b] moſt expreſly expoundeth it of Chriſt himſelfe, yet *Bellarmine* in his dictates would needs haue it to be vnderſtood of *Peter*, not of Chriſt. His profound reaſon is, forſooth, becauſe the [c] Prophet addeth of this ſtone, that it muſt be (*in fundamento fundatus*) founded in the foundation, that is, laid in the foundation: which may not be vnderſtood of Chriſt, but fitly of *Peter*, founded vpon Chriſt: So *Bellarmine*: but in his [d] printed Preface, he hath ſomewhat mended the matter for he is content to vnderſtand principally, this prophecie of Chriſt; ſecondarily of *Peter*: ſo that Chriſt and *Peter* muſt ſtill ranke together, Chriſt principally, but *Peter* ſecondarily. *Baronius* in his *Voto* againſt the Venetians to *Paul* the 5. in Conſiſtory publikely applied to him to be the ſtone, *vpon which* [e] *whoſoeuer falleth* (ſaith the holy Ghoſt) *ſhall be bruſed, and vpon whomſoeuer it falleth*, it ſhall breake them in peeces: but alas the Cardinall failed the Pope in his Prophecie, for by his ſentences of excommunications, *interdicts, &c.* he did ſo little bruiſe the Venetians, who ſo conſtantly oppoſed againſt him, that they could not by any meanes be brought to make any ſubmiſſion, for any offence imputed to them, or to acknowledge any fault: ſo that at the laſt, the Pope was contented, to accept of a ſhew of ſubmiſſion made to him by ſome third perſons (and as it is reported, ſuborned alſo by the court of Rome thereunto) and ſo with his honour, to be reconciled vnto them againe: a notable example for poſterity againſt the vſurpations of Popes. I could here more enlarge my diſcourſe, to ſhew how *Bellarmine*, *Sanders*, *Baronius*, *Stapleton*, do all they can, and labour earneſtly (though moſt vnſoūdly) to bring all Chriſtiās to that pernicious perſwaſiō & faith, to wit, that it is not inough (according to [f] *Bonifaces* decree) for their ſaluations, to be in communion with the Catholike Church, diſperſed through the world, and with

a *Iſai.* 28.

b 1. *Pet.* 2.

c *Iſai.* 28.

d *Bellar in præfat. in lib. de pont. Rom.*

e *Matth.* 21.

The manner of the Venetians reconcilement with the Pope, for which the Italians euery-where exclaim againſt that ſtate, onely they are warie before whom.

f *Decretal. Bonifa.* 8. *vnam ſanctam.*

the head thereof Christ Iesus, vnlesse they be in actual communion, and blind obedience to the Bishop of Rome, as the onely one, and supreme head of the visible Church. It is a sufficient assecurance for my conscience, that according to the sense of ancient Church it is against S. *Pauls* expresse doctrine, who in his Epistle to the *Corinthians* doth most grieuously reproue all such as went about to make a speciall ioyning either with *Peter*, *Paul*, or *Apollo*, nothing herein differencing S. *Peter* from *Apollo*, or himselfe: doubtlesse he was nothing acquainted with the present necessary subiection and vnion to the Bishops of Rome, the pretended onely successors of Saint *Peter*. But rather he instructed, and most earnestly [h] commaunded all Christians to acknowledge Christ Iesus for their onely head, of whom they were named, in whose name they were baptised, and who onely was for them crucified, dead and buried, & risen againe to life. Surely, if Saint *Paul* did beleeue such a necessary headship in the Bishops of Rome, doubtlesse his faith therein was onely implicit, for his expresse doctrine is against it: but I dare heere boldly saie, that if (*per impossibile*) by an impossibilitie such a headship in the Popes had beene respected in the Primitiue Churches, yet later Popes are now so degenetate from what their predecessors were into all, most abhominable, and tirannicall conuersations to the corruption of faith, against the temporalty and spiritualty, that Gods infinite mercy would excuse such, who (to giue them most iust cause, and motiues to ranke themselues in their owne degrees) should leaue their communion with them, and adhere onely to Iesus Christ, to whom (vpon him onely resting with King [i] *Dauid*, I humbly complaine (*tempus est domine, dissipauerunt legem tuam.*) It is high time O Lord to doe, for they haue dissipated and broken thy law.

g 1. *Cor. cap.* 1.

h. *Ibidem.*

i *Psal.* 118.

The second Motiue.

THus they hauing moſt egregiouſly erred in cõſtituting a falſe rule of their faith, to ſupport the preſent Roman profeſſion; to the ſame end they haue perniciouſly depraued the true rule of faith, by adding to the ſacred word of God, ſuch bookes as antiquity worthily reiected for Apocriphall, that is of doubtfull & vncertaine authority, not fit to confirme aud prooue the dogmaticall doctrines and articles of Chriſtian faith, thereby diſtinguiſhing them from the Canonicall Scriptures, Gods infallible word. Such are [k] eſteemed & accounted the books of *Iudith*, *Wiſdome*, *Eccleſiaſticus*, *Toby*, the *Machabies*, & all ſuch like doubtfull parts of Chapters of the old Teſtament, (asby neither the Iews before) nor in Chriſts time, nor in the Nicene & Laodicene Councels, nor ancient Fathers, (purpoſely ſetting down, and defining the Canons of holy Scripture) were euer receiued into the Canon and rule of Chriſtian Faith. Againſt this their deuiſed rule, it is moſt eaſily and manifeſtly ſhewed, that conſidering the Iewiſh Synagogue, (when it was the true Church of God) receiued not theſe bookes into their Canon, wee ought not to receiue them, hauing no new reuelations for them; nor no better warrant then they had: eſpecially conſidering, that the *Septuaginta* interpreters (who tooke vpon them to interpret all the bookes of Gods word, to *Ptolomeus*) neglected them Chriſt and his Apoſtles neuer cited any thing out of any of them, as they did out of the other Scriptures. And further the thrice reuered Fathers of the Nicene Councell, and thoſe worthies of the Councell of Laodicea, (both which Councells, were celebrated in the Eaſt, nearer the place and time, where and when Chriſts Church, might beſt

[k] *Hieron. in Prolog. Galeat. Epiph. lib. de menſur. Auguſt. de ciuit. dei. lib. 18. cap. 36. Athanaſ. in Sinop. Epipha. hære. 8. & 76.*

[l] *Con. Nice. & Laodic. in Cano. de Canonicis ſcripturis. Hieron epiſt. 10. & 115. Joſeph. contra Appio lib. 1 Ruffin. de Simbol. Apoſt.*

beſt informe her ſelfe, which were the bookes of Sacred Scripture) reiected and caſhired them out of ſacred Canon of holy Scripture. Neither is there any new reuelation for them now, nor any iuſt cauſe why the Pope and Pontificians, ſhould be ſo eager to put them into Canon of Scripture, but for that they ſeeme in ſome places (contrary to the vndoubted Scriptures) to fauor ſome of their vaine and corrupt doctrines, as of Purgatorie, Praier, for the Dead, Merits of good workes, &c. As for * *Iudiths* booke in particular, I cannot but meruaile, how any one can thinke, that the holy Ghoſt would euer approue that decking and trimming vp of her ſelfe, for ſuch an impure and luxurious proiect, thereby to draw [m] *Holofernes* into an vnlawfull burning luſt, and concupiſcence of her. (if ſo they will teach and affirme, may I not heere charge their doctrine with affirming God to bee the approuer and Authour of ſinne, more iuſtlie then they charge *Caluin* therewith?) Was not that of the holy Ghoſt in [n] St. *Paul*, law and right, in *Iudiths* daies? (*Non ſunt facienda mala vt eueniant bona.*) Things that are euill, are not to bee done that good may come thereby. Beſides, it is too too apparent, that in the ſtory there are ſome vntruths, and vnreconcilable contradictions, which are clearelie againſt the other ſacred Scriptures. And therefore by euident conſequence it is to bee affirmed, that the booke is Apocriphall, and not of that vndoubted and certaine authority, which holy Canonicall Scriptures haue: by which onely (*Dogmata fidei*) articles of Faith are to bee decided and tried; as the ancient Church euer beleft: from whoſe faith (becauſe faith muſt euer be the ſame) no Chriſtian can without hazard of Saluation depart.

Againſt the bookes of *Machabees*, many particular and vnanſwerable doubts might be produced: I will content my ſelfe with two or three. Doth not the Author of them, (I ſhould ſay, the abbreuiatour of *Iaſons* larger hiſtory, as himſelfe

* The contradiction betwixt the 5. chapter of *Iudith*, and the 10. is irreconcilable & ſo manifeſt that the ſame euinceth the author of the ſame booke, not to bee the holy Ghoſt who cannot lie. See courteous Reader how *Bellarmine* trauaileth to defend this booke from contradiction *Bellar. de verb. Dei. lib* 1. *c.* 12.

[m] *Iud.* 10. & 12

[n] *Rom* 3.

himselfe p professeth to be) against the faith and doctrine of vndoubted Scriptures, approue and admire the fact of q *Razias* murthering himselfe? doth he not craue pardon of the Reader, if he haue not answerably to the condition of a good r Historian, behaued himselfe? belike the holy Ghost who is not accustomed, nor cannot acknowledge himselfe nor his Scribes, to bee subiect to any humane errour, in writing thus, here left him; but not aboue, in the 12. Chapter of this s booke, where he mentioneth prayers and sacrifices for the dead, (and yet this by the helpe of false fingers also) and therefore he here, not there, craued pardon, if he had not arightly performed his office. Doubtlesse hee who will thinke the holy Ghost can craue pardon of man, as though he might be subiect to errour, hath little of the holy Ghosts grace in him. Which things considered with diuers other impossibilities against the truth of historie, I cannot be perswaded that t S. *Austin* and the Fathers of the Councell of Carthage, did otherwise approue them to be read then as a probable historie, contayning some good morall matter, if reade with u sobriety (to vse S. *Austens* owne phrase) but not as to receiue them into the Canon of sacred Scripture of Gods word. And if S. *Austen* may not bee thought to contradict himselfe, within the compasse of halfe a dozen of lines; some Manuscriber hath egregiously corrupted him: for x first, hee seemeth clearly and absolutely to affirme that they are not Canonicall, and proueth thereupon a truth, vpon which hee there discourseth, and presently he is made to say thus, that although the Iewes receiue not the *Machabees* into Canon, yet the Church of Christ receiueth them: but who smelleth not false fingers here? especially, if infinite like forgeries of Manuscribers be obserued. Further, I am more confirmed in my iudgement against these bookes, because y *Gelasius* a Pope of Rome, before any greater corruptions had deeply tainted that Church, did with a whole Synode in Rome (recounting a Canon of the Apostles for the same

p 2. *Mach.* 2.
q 2. *Mach.* 14.
r 2. *Math.* vlt.
s 2 *Mach.* 12
t *Lib. de Ciuit. Dei.* 18. *c.* 36.
u *Cont. Gaudē.*
x *Aug. lib.* 18. *de Ciuit. Dei. cap.* 36.
y *Dist.* 15. *cap. Sancta Romana.*

pur-

purpose) exclude the *Machabees* out of the Canon of holy Scriptures; and although the Canon beginning *Sancta Romana, &c.* in which this exclusion was, be now so maymed and mangled that no man can iustly say, this part or line of it is found: yet [z] *Antonine* Archbishop of Florence, and a Saint in their Church, confesseth that he himselfe had read the exclusion of these bookes out of Canon of Scripture, in that decree of *Gelasius*, and according to the Canon of the Apostles there mentioned. All these things concurring out of Antiquitie, and the vndoubted Churches of Christ, with the authority also of some learned Pontificians their later Doctors, (and that of [a] *Tertullian* euer taking place in Christs Church: *Quod antiquissimum verissimum*, that which is most ancient is most true.) What may bee thought of that [b] congregation at Trent, who hath giuen equal authority to them with the vndoubted word of God? and haue accursed with their idle Anathema, all those who shall with the ancient Church of the Iewes, the Nicene Councell (which S^t. *Gregorie* esteemed as the Gospell) with the Laodicene reuerend Fathers, and almost all other ancient Fathers reiect them as Apocriphall? Doubtlesse, the curse of God, against the idle curses of men, may be iustly giuen vnto them; who [c] haue added the word of man to his word, and haue made the word of man equall with his most infallible and inuiolable word. ([d] *Imperet illis Dominus*) The Lord God reproue them. It is not possible, if these men had esteemed of the vndoubted Scriptures, as all the [e] ancient Fathers did, who euer required the writings of all men, to be examined and tryed by the certaine word of God, they would neuer haue coupled humane authority with diuine, and haue equalized them in one degree of truth: but they may heare rouled in dealing so warily and politikely herein; for their desperate cause of Purgatorie fire, praier for the dead, &c. otherwise would to the ground with many like of their superstitious trumperies.

z *Anton. 3. part. summ. l. 18. c. 6.*

a *Tertull. lib. de præscript.*

b *Conc. Trident. Sess. 4.*

c *Apocal. vlt.*

d *Iud. Epist.*

e *Aug. Epist. 71 ad Marcell. in prolog. lib. 3. de Trin. Epist. 111. & Ep. 166. ad Donatist. Hieron. Epist. 62 Basil. serm. de fide. plenissime. Chrysost. in opere imperfect. homilia. 49.*

The

The third Motiue.

BEſides the corrupting of the true rule of faith by adding the Apocriphall bookes, they haue alſo depraued the ſame rule by their vnwritten Traditions, Anathematizing all, who ſhall refuſe or diſeſteeme the ſame Traditions, and not hold them in equall reputation with Gods moſt vndoubted word. This rule of Traditions they hold to bee an vnwritten *Depoſit*, left in the Romane Church, and kept inuiolably by her vntill theſe times; which if they can ſhew, what good Chriſtian is there who wil not with reuerenced eſteeme, receiue, or commend, whatſoeuer thoſe moſt irreprehenſible Founders of the Church haue deliuered, either concerning faith or Church diſcipline. But I muſt tell them (being thereunto vrged by manifeſt truth and reaſon) that it is not enough for them vpon their bare wordes, to affirme this or that is a tradition Apoſtolicall, or this, or that, is a doctrine Apoſtolicall; becauſe it is now generally obſerued throughout all thoſe Churches, which communicate with the Biſhop of Rome, (no, though at ſuch times when there was no notorious or famous Church on earth to oppoſe againſt her) and whereof no expreſſe beginning can bee ſhewed: vnleſſe they can withall for ſuch their Traditions, aſcending vpwards euen vnto the Apoſtles times, or the dayes of their immediate Succeſſours and Schollers, clearly and foundly deduct by graue teſtimonies of Ancient and Catholike authours, that ſuch thinges were euer more or leſſe obſerued, and receiued as from the Apoſtles themſelues, throughout the Church of Chriſt, if they will refuſe this honorable triall of their Traditions, and fleud only vpon this idle anſwere and defence, that the Church Romane now generally hath them, and there is no beginning of them to bee ſhewed; *ergo* they are Apoſtolicall: they ſhall ſhew themſelues

f *Conc. Trident. Seſſ. 4.*

ſelues to be meere wranglers, wilfully wedded to moſt corrupt errours, as I will moſt clearly demonſtrate. And herein I dare boldly challenge (being moſt confident of this truth) any Pontifician whatſoeuer, be he *Benedictine*, *Franciſcan*, or *Ignatian*, to ſhew me ſome ancient ſufficient authority out of Councels or ancient Fathers, that whatſoeuer might be obſerued, or ſhould bee obſerued in the later times of the Romane Church, whereof no expreſſe beginning could be ſhewed, ſhould be therfore accounted Apoſtolicall, becauſe generally obſerued in her. [g] S^t. *Auſten* indeede is vrged by the Aduerſaries, to affirme ſo much of ſome vnwritten Traditions in his time, generally obſerued throughout the whole Church; but S^t. *Auſten* is miſvnderſtood, and his rule commonly cited not without corruption: miſvnderſtood, becauſe his rule is of ſuch Traditions, whereof although nothing is written in holy Scripture, yet they are mentioned in approued Authours, and Hiſtorians, more or leſſe from the Apoſtles daies till his times: beſides, great is the difference of 1200. yeares, (for ſo long is the time from S^t. *Auſtens* daies to vs) for carrying downe of Traditions from the Apoſtles; and in ſo many ages, many thinges vnapoſtolicall [h] might creepe into particular Churches, and conſequently into the whole, whereof no certaine beginning might be ſhewed.

Againe, S^t. *Auſtens* rule is commonly miſ-cited. For whereas that Father writeth thus in effect in his Epiſtle to *Ianuarius*: [i] If the authority of diuine Scripture preſcribe in any of theſe rites and ceremonies, what is to bee done? I anſwere, there is no doubt to be made, but that wee muſt doe as we reade; the like I ſay, if any of theſe rites which we obſerue, and the whole Church throughout the world at this preſent time obſerueth: for to diſpute that we ſhould doe otherwiſe, were inſolent madneſſe: but the Aduerſaries commonly when they cite this place, leaue out firſt what he writeth in the beginning of the ſentence, touching the authority of Scriptures. Againe, they leaue out commonly

g *Epiſt.* 118. *ad Ianuar.*

h See *Onuphr. Genebrard*, and *Platina ſupra pag.* 3.

i *Epiſt.* 118.

I cite not the expreſſe words of the Father becauſe editions are ſo different, but all haue thus in effect.

monly those words which restraine his meaning to his daies. And in Saint *Austens* time, it is manifest, that the Christian Churches were not so diuided, as since his times they haue beene, and withall, that a little before his time, the generall Councels of Nice, and Sardica had ordered most things, and brought many things to light, and yet notwithstanding this rule, it is well knowne, how Saint *Austen* complained against multiplicitie of rites, and ceremonies, brought into diuers particular Churches in his daies; wherewith the Christians were more heauily clogged then the ancient Iewes had beene vnder *Moses*: which if it were euer true, then it is now amongst the Pontificians most true, who haue from their Popes, some 1000 of rites, and haue also innuerable lawes, binding vnder the censure of their curses, and heauiest excommunications, and so frequently that a man may iustly suppose that there are few of that profession, who are not more or lesse touched by their lesser or greater excommunications, his holinesse onely excepted, who will be bound to no lawes, no not to those which he sweareth inuiolably to keepe, he being indeed, that ἀνομος, *exlex iniquus*, outlaw, which Saint [k] *Paul* hath propheciedshould sit in the Temple of God, as I will more fully declare hereafter. But I will demonstrate, that there are diuers practises and customes obserued throughout their Roman Church vniuersally, whereof no beginning can be shewed, & which themselues wil not dare to affirme to be Apostolicall, and so their rule by their owne confessions shall to the ground. First, is it not an vniuersall (though impious) practise throughout the Pontifician Church to paint God the Father in the forme of an old man, and God the holy Ghost in the forme of a Doue? by the same, not onely to represent two persons of the most inenarrable and inexpressible Trinitie, but also by the same, and in the same, to adore and worship those two infinite Persons; what will they, or can they shew me, when this custome precisely began? No I wis: what? must it

S. *Aust.* in the same Epistle pronounceth, that Christ instituted very few ceremonies. *Epist.* 118.

It is not credible to what number their Excommunications are growne since their tyranical vse of them. See *Nauar. Man. cap.* 27. *num.* 50.

k 2. *Thes.* 2.

therefore, be a tradition Apoſtolicall? it were impudencie, or meere ignorance ſo to affirme: and I thinke there is none of them as yet ſo ſhameleſſe, as to affirme it. Nouell I am aſſured it is, vtterly forbidden by the ancient Fathers of the ſixt[l] generall Councell, reputed an impudent thing by worthy *Iohn*[m] *Damaſcene*, (reputed a renowned Saint in their Church and a famous Patrone for the vſe of other Images) and by their Italian[n] *Polidore Virgil* accounted meere folly: and which of their own men[o] commenting vpon the fourth of *Exodus*, do not more or leſſe condemne it? and yet, now the preſent Romane Church is ſo generally infected thereby with the leproſie of ſuperſtitious Idolatry, that no man whoſe heart is zealous of Gods honour, cannot, ſeeing it, but lament therefore.

Of this kinde alſo is the proſtrate adoring of the Crucifixe it ſelfe vpon good Friday, generally obſerued throughout the Romane Church. Can their beſt antiquarie amongſt them ſhew me a beginning hereof? no God wot: what is it therefore a tradition Apoſtolicall? ſhame will not ſuffer them to affirme it. To this I adioyne their moſt Catholike and vaine cuſtome of adorning their Images (like as the old Paynims adorned *Venus*, *Iuno*, *Ceres* their vaine Gods Images) with rich attire, imbrodered garments, and robes vpon their maſſie bodies, crownes of gold vpon their ſtony heads, rings vpon their marble or wodden fingers, braceletes of Amber or Pearle vpon their wriſtes, rich Iewels of Pearle and precious ſtones hanging about their neckes, downe euen to their ſhining and laſciuious like breaſts; drawen by the painters rather to giue occaſion of impudike thoughts then religious cogitations: Of this their prophane and heathenith cuſtome, in their moſt religious places, can they precisely ſhew me a beginning? no I warrant you: belike therefore it is an Apoſtolicall tradition? ſo to affirme, I could account it no leſſe then blaſphemie. At leaſt (if it will pleaſe the Ladies amongſt the Pontificians to heare with patience) it is no tradition Apoſtolicall,

l *Sinod.6.cano. 82.*
m *Damaſ. Orthodox. fid. lib. 4. cap 17. Sinod. Nicen. 2. act. 4. 5.6.7.*
n *Polid. lib de inuentor.*
o *Abulenſ. Lira Alij.*

ſtolicall, that their ſacred Images are often trimmed with the rayments of ſtrompets, a thing very frequent in other countries (like as in England, where very often their *Prieſts *Maſſing veſtiments are framed of the petticotes, kirtles, or gownes of ſuch perſons: whereof ſome are not of the beſt fame) ſo loathſome a thing, that doubtleſſe if their images which they adore, had ſenſe, they would exclaime againſt the abuſe thereof, and cry fie, fie. Theſe Romane cuſtomes ſo vniuerſally obſerued doth any man once imagine to be Apoſtolicall? Reade two of Saint p *Gregories* epiſtles read q *Epiphanius*, read *Theraſius* the Patriarks diſcourſe in the ſeuenth ſynode, at Nice, Saint r *Auſten* vpon the Pſalms and you will vnderſtand, what manner of Tradition, the vſe of God the fathers image and the adoration of images is. But hereof more anone.

Againe, touching their vniuerſall and generall cuſtome of receiuing of the Sacrament vnder one kind, as ſo onely neceſſary, ſo onely ſufficient, ſo onely commaunded for a mans whole life; can they ſhew me an expreſſe beginning thereof? no God wot: what? muſt it be therefore a tradition Apoſtolicall? I will not deny, but that perhaps, ſome ancient particular Churches, might ſometimes practiſe in one kind, and yet moſt of their examples, which they bring for that purpoſe, are either of counterfeit bookes, or elſe little to the purpoſe: but I denye, (and challenge the Aduerſary to prooue the contrary) that euer any Ancient Apoſtolicall Church held it ſufficient, as onely neceſſary, onely commanded to receiue the Sacrament in one kind for a mans whole life: They bring ſome places of ſ Scripture for this purpoſe. But firſt, if the places proue their vſe, then it is not onely a tradition, but a written truth. Againe it is as manifeſt as the ſunne, that thoſe places they bring, doe proue as well againſt them, that their Maſſe may bee vſed in one kind, & the Sacrament conſecrated in one kind, which they deteſt as the greateſt impiety and ſacriledge, making the ſacrifice to conſiſt moſt inwardly and eſſen-

* This is a cuſtome ſo frequent and ſo common in England that no Prieſt who hath either ſhame or honeſtie can denie it.

p *Greg. Epiſt. ad Secundin. & Epiſt. ad Seren.*

q *Epipha. Epiſt. ad Johan. Hiero.*

r *Aug. in Pſal. 113. & de fid. & Symbol.*

ſ *Luc. 24. Act. 2. & 20.*

tially in both kindes that no Pope can diſpenſe againſt it. Again, [t] their beleefe touching the aſſumption of the bleſſed Virgin Maries body, (at whoſe due honours I greatly reioyce, and beſeech Ieſus her ſonne, and Sauiour, euer to indue me with a reuerent reſpect of her greatneſſe, and her bleſſings aboue all Women) is it not generally receiued, and the feaſt thereof vniuerſally practiſed, throughout the Romane Church? And is there any one who can ſhew the time, when this beleefe began? no God wot: What? muſt it bee therefore a Tradition Apoſtolicall? nothing leſſe. [u] *Baronius* his Doctrine will ouerthrow that Tradition.

t *Rhemiſt. in ca. 1. act. Baron. annalib. anno 48. Chriſt num. 17. Zuares Iſingr. Catherinus alij.*

u *Baron. anno Chriſt. 48. num. 9 12. & 13.*

The [x] Rhemiſts in their annotations vppon the Acts of the Apoſtles, endeuor to proue it out of a counterfeit book of *Dioniſe* of *Areopage*, *Saint Pauls* ſcholler, and they are not therewith content vnleſſe they may abuſe egregiouſly the ſame booke alſo, by their manifeſt and wilfull corruption: for they dare affirme that S. *Dionyſe* in that [y] booke, reporteth that he himſelfe heard the melodious ſinging of Angels, at the Virgins monument, which laſted for three daies together, a thing no where to bee found in that book. Again, they affirm that *Dionyſe* of *Areopage* was preſent at the Virgins departure, which hapned as themſelues [z] deliuer, the 48. of Chriſt. And yet withal they auouch that S. *Paul* came not to *Athens* til the 52. of Chriſt, where and when S. *Dionyſe* was with *Damaris* [a] conuerted: ſo that by their contradictorious account, Saint *Dionyſe* was conuerted, and made a Chriſtian, and preſently alſo at the bleſſed Virgins death, before his conuerſion. Thus the Rhemiſh lights of the Engliſh Pontificians, are caught in their folly, when of late I obiected this wilfull corruption, and mayne contradiction of the Rhemiſts to a certain graund [b] cheefe-taine in this place where I now am; I had onely a kind of tuſh for an anſwere, with this graue epiphoneme, it is an ill bird that beraieth his owne neaſt, might not I more iuſtly inueigh againſt ſuch ſeducers of youth, who by ſuch deprauations, ſeduce their young Frye, and beray their young birds.

x Annotations vpon the firſt of the Acts verſe 14.

y *Dioniſ. lib. de Diuin. nomin.* the Rhemiſts cite it *Epiſt. ad Timoth.*

z Their Table of S. *Paul* and *Baro.* affirmeth *anno Chriſt.* 52.

a *Acts* 17.

b *I. C.*

birds in the neasts of their seminaries; where they must take all vpon trust euen as their masters shall please to dictate vnto them: and be you most assured, they shall heare nothing that shall iarre from the Popes behests, and Romane Churches practise, whose Souldiers they are, trained to fight his battell or holy quarrel as * *Saunders* calleth it.

* *Sanders* in his Letters to an Irish Gentleman.

Againe, concerning the vniuersall practise, of eating of bloud, and strangled meates, throughout the Pontifician Church: can they precisely tell mee, when the same began? no in sooth: what is it therefore a Tradition Apostolicall? aske the Apostles, and whole Church of Hierusalem concerning this Tradition, who decreed by expresse c Canon, that Christians should abstaine from things immolated to idols, from bloud, from strangled meate, and fornication: Loe here is a custome generally obserued, no beginning thereof to be found, and yet no tradition Apostolicall.

c *Acts* 15.

Further it is manifest, that the vow or promise of Chastity, is d not by Gods institution either in the olde, or newe Testament, annexed to priesthood or Episcopacy, and yet as euident it is, that now it is generally obserued throughout the pontifician Church, (to promise chastity but not to keepe it) and, can any pontifician shewe mee, when the custome of adioining of the promise of chast life to priesthood, and other holy orders, begun? no I wis: (some attributing it to *Siricius* Pope, others to *Gregory* the first: others to *Gregory* the second, others to *Gregory* the seuenth,) and what? must it be therefore an Apostolicall tradition? The Apostles will tell you, in one of their Canons, where they haue thus decreed. e Let not a Bishop or Priest by any meanes vnder pretence of Religion, cast off his owne wife, but if he shal cast her off, let him be excommunicated, and if he perseuere, let him bee deposed: thus they. This their tradition, they learned not of f *Ignatius* nor g *Leo* the first Pope, nor out of the sixth Generall Synode, nor the Councell of *Gangres*, nor out of the first Councell of *Toledo*: out of which *Gratian* h relateth a Canon the seuenteenth in

d *Thom Aquin. 2.2.q 88. Durand. lib.4 Dist. 35 & 37. aly Scholastic. communiter ibidem. Sotus de iure & iustitia. lib.7. & Petrus de Soto in institut. sacerd. lect. 5. Valentia. de Celibatu. lib.2. Scotus 4. dist.37. Caiet. quod 1.q.12. See S. Athanasius Epist. ad dracont. Sinesius Epist. ad Euoptium. Polid. lib. de inuento. 5. Alphonsus a Castro. verbo. sacerdot. heref 7. Euseb. li. 4. ca. 23. Niceph. lib. 4. cap. 55.*

e *Can. 6.*

f *Ignati. Epist. ad Philadelp.*

g *Leo Epist. 85.*

h *Dist. 34. Can. is qui non habet.*

number that he who hath not a wife, muſt or may haue a concubine, vnleſſe thoſe fathers thought a wife or a Concubine neceſſary for the laickes only in that hot climate, but were perſwaded ſufficiently, of the Continency of their Clergy (if ſo, out alaſſe, how is Spaine now become ſo re-retrograde?) and therefore the permiſſion for concubines in ſteed of wiues excuſeth not them: yet by their leaue (curteous Reader) I cannot but thinke that the like merry cuſtome with that which [i] *Clemangis* recordeth, is ſome occaſion out of this Canon: to wit, that the people were ſo perſwaded of their Clergies incontinency, that in many pariſhes they would not otherwiſe accept of their Prieſts, vnleſſe they had their concubines, thereby as they thought prouiding for the chaſtity of their wiues. And truly if they would but ſeriouſly conſider, what turpitudes, impunities, nefarious and abhominable luſts, haue repleated the Romane Clergy, both religious and ſecular, they would haue little cauſe to bragge of this their Tradition Apoſtolicall: but this ſurely is as much Apoſtolicall as that their other, moſt friuolous, and irreligious vſe, of their hallowed graynes, meddals, &c. the which as they are generally obſerued; receiued and beleeued throughout the whole Pontifician Church, ſo it is as manifeſt, that they are meere nouelties, without any ſeeming ſhew of Antiquity at all. And yet, as nouell as they are, to find out the preciſe beginning of them, it would trouble their beſt Antiquary. Let any one of them do it, and he ſhall weare the Lawrell bough for his paines.

[i] *Lib. de preſul. ſimoniacis.*

Their vniuerſall vſe, of their round Wafercakes, (which they vſe, in their moſt religious ſeruice at Maſſe, and for their conſecrations) will they call them Apoſtolicall? who would not laugh thereat? and yet very nouell they are, although no expreſſe beginning of them can be ſhewed by any aduerſary. What ſaid I? no expreſſe beginning of them? yes, the Author of the Roman order, (as *Caſſander* in his Liturgick reporteth) at the beginning & bringing in of them

into

into the Church, greatly complaineth againſt them, becauſe inſteed of great loaues which were offered before by the people, now ſuch ſcraps (to vſe his words) were brought, and offered. Doubtleſſe, when Idolatry grew ripeſt, and the eleuation moſt frequent, then came in the round wafers, for in all antiquitie there is no other mention made of other bread of the Euchariſt, then ſuch as good Chriſtian women made at home, & brought with them to the Churches to be offered and diſtributed: Whereof themſelues alſo tooke part at the holy communion, and carried alſo part away home in cleane linnen cloathes to receiue at conuenient times as *Tertullian* [k] reporteth, whoſe ſaying the Papiſts abuſe.

It is very probable that Roundwafers and eleuation came into gether, but it can not by any Pontifician whatſoeuer be ſpecified when they preciſely were brought in, although *Gemma.anima* ſeemeth to bring them in aboue a thouſand & a hundred yeeres after Chriſt. *Gem. an.cap.29.* ſome cite idly a ſentence out of *Epiphan.in Ancorat.* for this purpoſe.

Such is alſo their obſeruations of Lent, as it preciſely conſiſteth of fortie ſixe daies of faſt and abſtinence, containing Sundaies and Ferits, and I challenge any aduerſary to ſhew me a beginning of ſuch a preciſe Lent of ſixe and fortie daies. They cannot doe it. What? muſt it be therefore in this preciſe faſhion a tradition Apoſtolicall? who would not ſmile thereat to heare of ſuch a tradition? who haue read [l] *Euſebius*, *Socrates*, *Zozomenus* three ancient Hiſtorians well acquainted with the Lents of the Primitiue Churches, who doe ſo differently diſtinguiſh the different obſeruation of Lent, in diuers Apoſtolicall Churches of the Eaſt, and Weſt, that whereas Saint *Hierome* and Saint *Ignatius*, affirme that the faſt of Lent or Quadrageſme is a tradition Apoſtolicall; they muſt not be vnderſtood of the preciſe faſt of forty daies, or ſixe and fortie daies abſtinence vſed by the Romanes, but of ſome certaine ſet faſt, before the holy feaſt of Eaſter, which was diuerſly obſerued according to the diuers acceptances, of the Catholike and Apoſtolicall Churches of thoſe times: Heare Saint *Auſten* much for this purpoſe clearly pronouncing. If you [m] aske my opinion concerning this matter of faſting, I finde in the writings of the Euangeliſts, and the Apoſtles, and all the new Teſtament, that we are commaunded to faſt: but what daies

k *Tertul. lib.2. ad vxorem.*

l *Euſeb.lib.5. hiſt.cap.24. Socrat.lib.5.ca.21. Zozamen.lib.7. cap.19.* See *Niceph. lib.11.cap. 34.& 35.*

m *Auguſt.Epiſt. 86.ad Caſſul.*

daies muſt we faſt, and what daies we muſt not faſt, I finde it not determined by any commaundement of Chriſt or his Apoſtles. Thus he. I haue beene very large, (courteous Reader) in producing many inſtances, to ſhew that rule of theirs to be vaine, vpon which their traditions are built, to wit, that whatſoeuer the Romane Church generally obſerueth, whereof no beginning can be ſhewed, that muſt needs be a tradition Apoſtolical, infinite like inſtances might be made, yea and moſt iuſtly and ſoundly in all ſuch rites, lawes, cuſtomes, and articles of faith, which they teach contrary to the true reformed Churches. But I haue heere produced ſo many, that I thinke my ſelfe to haue beene too carefull in proouing that which otherwiſe of it ſelfe is moſt cleare, but ſeeing, the life of the Romane religion, reſteth vpon traditions (which they pretend to be Apoſtolicall) ouerthrow them, and downe muſt all that ſame religion, as a learned Prieſt lately in this houſe acknowledged to my ſelfe, being vrged thereunto by force of argument, and euidence of truth. And ſo to conclude theſe my Motiues about their idle rules of faith, the Chriſtian Reader, who is carefull of his owne ſaluation, and giueth obedient eare to that propheticall light of Gods ſacred Scriptures, (expounded by the ancient Church) which Scriptures Saint *Peter* [n] preferreth aboue that viſion, which he and his brethren had of Chriſt in mount Thabor: he cannot but eaſily obſerue, what conſequences are likely to follow out of three ſuch corrupt Rules of faith as are in requeſt amongſt the Pontificians, to wit, infallibility ſolely, and onely in the Pope definitiue iudgement, authority of Apophricall Scriptures, and the vaine authority of their traditions, pretended to be Apoſtolicall, where as they are nothing leſſe. The aduerſary will for the validitie of theſe rules, ſtand vpon the authority of their preſent Romane Church, which hath receiued them, of which their defence conformably to all antiquitie, and ancient Fathers, (who taught otherwiſe,) we muſt alſo conformably to their proceedings, ſearch out

[n] 2. *Pet.* 1.

of

of Gods word, whether the Church of which they bragge ſo much, be the true Church. Succeſſion in Sees onely will not ſuffice, as by their owne confeſſion is manifeſt in the Churches of Antioch, Alexandria, Conſtantinople &c. but there is required alſo ſucceſſiō in doctrine according to Gods word, by which triall muſt be made of all Churches, and of all doctrines, and all after-traditions, to which if they be not agreeable, without perill of damnation they muſt not be receiued, and this is the moſt expreſſe doctrine and faith of Saint *Auſten* in o ſundrie places, yea of *Bellarmine* p himſelfe, (though as it may be thought) he not very willingly confeſſeth this truth. Other means, ſaith he, may deceiue, but nothing is more certaine then the Scripture, and therefore by confeſſion of all, both ancient and moderne writers, the triall by Gods word is moſt firme and aſſured.

o *Auguſt. lib. 1. de doctrina Chriſtiana. cap. 37. lib. de vnitate Eccleſi cap. 2.* but *cap. 16.* ſo clearly that I do ſuppoſe no Pontifician Prieſt dare ſcarce read, that Chapter to his family.

p *Bellarm. lib. 2. de verbo dei. cap. 2. Baſil. ſerm. de fide.*

The fourth Motiue.

THe fourth Motiue, and that very effectuall with me, is, that tranſcendent power, both in all temporals and ſpirituals, which later Popes contrary to Chriſts inſtitution and practiſe of holy Primitiue Popes, challenge, and which the Romane Canoniſts, and Cardinals ouer-liberal of that wherwith they haue nothing to doe, doe flatteringly thruſt vpon their Romane Monarches. In ſpirituals he challengeth, and they grant vnto him, to be the onely ſupreme, and immediate Paſtor ouer Chriſts flocke, ſo that looke how ample, and immediate Chriſts iuriſdiction for ſaluation of ſoules was, ſo is his; he glorieth in that title, and they giue it him, which q S. *Gregory* ſo much deteſted as the very badge of Antichriſt, he will in the gouernment of Chriſts flocke haue no Peere nor Colleage. He is content to be honoured with that title,

The fourth Motiue.

q *Greg lib. 4. epiſt. 38.*

yea, and aboue that ambitious title, the which *Conſtantine* the Arian required, for he was content with (*numen noſtrum.*) our power or diuinitie, but the Pope can willingly acept of (*ſupremum in terris numen,*) the ſupreme and higheſt diuinitie or power vpon earth. O ye heauens be aſtoniſhed, and euerlaſting gates be deſolated, the pretended only Vicar of Chriſt, the ſucceſſor in ſome ſort of that poore fiſher, who [r] gloried, in that he had neither gold nor ſiluer: muſt heare, and that from renowned [*] *Stapletons* mouth, the Spaniſh kings profeſſor in Louane, & the Engliſh Pontificians chiefe champion, thus: thy ſupreme diuinity vpon earth; iuſt God, how more iuſtly may we lament, with thoſe words (of Saint *Gregory* againſt *Iohn* of *Conſtantinople* for his extraordinary faſting ſurnamed (*Ieiunator*) the faſter,) [ſ] O alaſſe, all things that haue beene foreſpoken, are come to paſſe; the King of pride is at hand, and that which is a wickedneſſe to be ſpoken, a whole Army of prieſts is prepared for him; becauſe thoſe ſerue the proud necke of elation, and pride, who haue beene ſet to giue example of meekeneſſe and humility. Thus that Father in thoſe times, when the myſterie of iniquity began to worke moſt apparantly in the Patriarke of Conſtantinople; but appeared more clearly in one of his next Succeſſors, to wit, *Boniface* 3. who emulating the Conſtantinopolitan Patriarks for their pride, obteined of *Phocas* that hateſull and traiterous vſurper rather then Emperour, to decree by conſtitution, that the title of Vniuerſall Biſhop, ſhould for euer after belong and be giuen only to the Biſhops of Rome: this is a matter vndoubted of by auncient [t] Hiſtorians, and yet perchance, this *Boniface* did not aſſume by that title, ſo much vnto him as theſe latter Popes doe, (to wit) to be immediate paſtors of all the whole Church, comprehending all Patriarkes, Biſhops, &c, or that, there is no power nor iuriſdiction in any Prelate, or paſtor of the Church whatſoeuer; which is not dependantly from them and of them; ſo that they can and may peremptorily call to their court all cauſes greater or ſmaller

r *Act* 3.
* *Preſat. ad Grego.* 13. *in principia doctri-*

ſ *Grego. lib.* 4. *ep.* 38.

t *Sabel. Enead.* 8. *lib.* 6. *Platin. in Boniface.* 3. *Otho. lib.* 5. *Paulus. de geſtis Longobard. Marianus anno. Dom.* 608. *Duerenus. de ſacris Eccleſiæ miniſtris. lib.* 1. *cap* 10 *Abbas in Phoca & pœne omnes aly Sigebert. Regino. Luitpran. Anaſta. Baron. annal. ad annum.* 606.

ſmaller, and according to courſe of law, or otherwiſe, finally, and * vnappellably ende, and determine them: and if any either Emperour, Prince, Prelate, or Vniuerſity, would offer to appeale from any of their ſentences, (though moſt exorbitant and tirannicall) they ſhould thereby deſerue to bee curſed with Bell, Booke, and Candle. I cannot thinke that in *Bonifaces* time the Romane Biſhops were growne to that height of Antichriſtian pride that was left for later times, when the Diuell was to be let looſe after the thouſand yeeres of his binding. Notwithſtanding he challenged by *Phocas* his conſtitution to be only called, vniuerſall Biſhop of the Church, againſt which title Saint *Gregory* ſo vehemently and Chriſtianly exclaimeth in u diuers Epiſtles: teſtifying and demonſtrating moſt plainly, that that Antichriſtian title robbeth all Biſhops of their honour, and maketh that the Aſſumer thereof ſhould bee reputed Antichriſt. This being ſo in this Auncient Father, how durſt D. *Stapleton* x that renowned Profeſſour of diuinity endeuour to make Saint *Gregory* ſpeake againſt himſelfe in this very epiſtle; and out of him labour to proue the preſent Romane ſupremacy, and Monarchy, which that Father ſo much deteſted? Whereas y S. *Gregory* in a learned diſcourſe writing againſt the Patriarke of Conſtantinople *Iohn*, who claimed to bee vniuerſall Biſhop of the Church, and had procured *Maurice* the Emperour to write to Saint *Gregory* for the ſame purpoſe: ſheweth that Chriſt is onely head of his Church, and that there is no other head but hee, adding much to that purpoſe, he adioyneth thus: *Certe Petrus Apoſtolus, primum membrum ſanctæ, &c.* Certainly, *Peter* the Apoſtle, the firſt member of the holy Vniuerſall Church, *Paul*, *Andrew*, *Iohn*; what elſe are they but heads of particular people? and yet notwithſtanding, they are all members of the Church, vnder one head, and that I may bind vp all within a ſhort compaſſe of ſpeech, the Saints before the Law, Saints vnder Law, Saints vnder Grace, all theſe perfiting one body of our Lord, are all placed in the

* *Iudicare &c.* to iudge and decree whether it be neceſſary to depoſe a Prince belongeth to the Pope, of whoſe iudgement, whether it be right or not, no man may iudge. *Bellar. contra. Barck. ca. 12.*

u *Greg. lib 4. ep. 32. 34. 38. 39.*

x *Staple. principi. doctr. lib. 6. cap. 7.*

y *Lib. 4. epiſt. 38.*

members of the Church, and no one would euer haue himſelfe called vniuerſall. Thus farre hee, with much more in that Epiſtle, the which whoſoeuer ſhall reade, if hee reſpect Saint *Gregories* authority, confirming his doctrine alſo out of Scriptures; it is not poſſible, hee ſhould beleeue the preſent Romane Monarchy. How then (thou wilt demand) can Doctour *Stapleton* find any thing in this very Epiſtle, for the Popes exorbitant ſupremacy? he hath found ſomwhat, yea & in this very ſentence by me cyted; but he hath vſed a certaine figure called of addition, by thruſting into the text, (as he citeth it) the word (*Petro*) *Peter*. And maketh Saint *Gregory* ſpeake thus. Truly, *Peter* is the firſt member of the Vniuerſall Church, *Paul*, *Andrew*, and *Iohn*: what are they elſe, but of ſingular flocks, heads, and yet all vnder one head *Peter* are members of the Vniuerſall Church. Thus hee. Some Dowiſts and preciſe Pontificians will perhaps ſay it is not poſſible, that learned *Stapleton* ſhould ſo corrupt this auncient Father, let ſuch take paines to examine [z] and then iudge as they find. I could ſhew alſo how he corrupteth by ſubtracting, but that vpon ſome other occaſion. I muſt needs confeſſe, when I reade this egregious corruption in him, that I reſolued neuer to truſt Pontifician doctour againe without triall, citing any ſentence for the Popes monarchie. It is not imaginable, what ſuppoſititious books haue bene obtruded vpon the world to ſupport this declining Monarchy; but (*ruet, ruet*) it will fall, it will fall: and God graunt it may rather be ruinated (*Lino*) as an auncient Sibile propheeyed, that is, with paper (to wit) learned books, rather then with fire, ſword, famine cold, as the *Sibill Delphicke* prophecied vnder *Romulus* raigning and Rome triumphing; and according as Saint *Iohn* [a] hath fore-prophecied in his Reuelation.

I cannot now ſtand prolixly to ouerthrow [b] this ambitious Monarchy of the Popes by the decrees and conſtitutions of auncient and later Councels of Nice, of Conſtantinople, the firſt and eight of Chalcedon, of Sardica, Carthage

z *Gregor. lib 4. epiſt. 38. Staple. principia doctrina. lib 6. c. 8.*

a *Apoc. cap. 18.*

b See for this purpoſe *Cuſanus concord. Cathol. lib. 2. & ca. 20.* and *Euſeb. lib. 5. hiſt. cap. 25 & 26.* eſpecially conſider how the Councell of Chalcedon in the 16. action did moſt reſolutely oppoſe againſt the Pope, & their decree hath preuailed.

thage, Constance, Basile, and by vniforme consent & practise of the Greeke Church, I will therefore heere onely adioyne somwhat concerning the other branch of this my motiue, to wit, the Popes arrogant, and presumptuous claime ouer Princes, and kingdomes, wherin he assumeth that honour and power which was neuer giuen him by Christ, the mysterie of which iniquity hath wrought so powerfully in these latter Popes, to fulfill the prediction of [d] Saint *Paul*, that the Romane Empire according to the exposition of the ancient [e] fathers was not to be taken away vntill a certaine Antichrist should come (I saidi a certaine Antichrist, not because, there shall bee onely one in number or person; but to distinguish him from some other kinds of Antichrists described in some places of the Reuelation and other parts of holy Scripture) but then at his comming the empire must (*De medio fieri*) be done or taken out of the way, but whether it shall be taken out of the waie, by the direct meanes of Antichrist or not, the Scriptures do not expresly affirme it: some of the Fathers, yea the Rhemists, doe incline to thinke so; and doubtlesse it is most probable that the holy Ghost meant so, because he maketh the standing of the Romane Empire, to be a let, and hindrance against the comming of that man of sin Antichrist which [f] is here prophecied by the Apostle: the which thing if it be true, it cannot possibly be auoided, but that the later Popes be that Antichrist, of which the Apostle heere foretelleth, who mounted not to their perfect height of iniquity vntill the Romane Empire was made out of the way; which was done by them, as I will anone shewe. For my part I doe very resolutely affirme that whosoeuer shall haue taken the Romane Empire out of the way, and shall haue made himselfe the direct or indirect supreame Monarch of the world, and withall, shall sit in the temple of God, that is, shall challenge onely to sitte without peere, and equall in the vniuersall Church of Christ to Teach all, Gouerne all, Censure all, Command all, and necessarily

c *Bulla. Pij. 5. in Eliz. Paul. Clemen. 7. in Henri. 8. Clement. 8. in Henric. 4. Franc. Sixti Quinti. &c.*
d *2. Thess. 2.*
e *August. 20. de ciuit. 19. Tertul. lib. de resurrect. carnis. Hieron. epist. ad Algasiã. q. 11. & in Danielem. Aeneas Siluius, lib. de ortu Roman. Imperij. Irena. Theod. Bellarminus lib. 3. de Roma. Pont. Ribera. viegas in Apoc. Chrisost. Amb. Theoph. Primas. in 2. ad Thessal. 2.*
f *2. Thess. 2.*

not to be taught cẽsured or corrected by any whatsoeuer, that this muſt needs be the man of ſinne, the ſonne of perdition, the outlaw or man without law, who extolleth himſelfe, aboue all that is called God (marke extolleth himſelfe) or that is worſhipped. Now whereas it is manifeſt that the Popes by their practiſe and decrees doe challenge the later, to wit the ſpirituall Monarchy, and vniuerſall ſupremacy in the chaire of Gods temple; yet they haue not perhaps profeſſedly by decrees challenged, to be the ſupreme direct monarchs of the whole World in temporals. I ſaid perhaps, for the decrees ſ of certaine Popes, make mee thinke there wanteth no good will but onely meanes, and poſſeſſion; which their Canoniſts and Ignatians labour a pace in euery place where they can finde footing, by their preachings, ſecret conferences, and bookes to procure vnto him. And conſider this; what bookes are with more fauour receiued, printed, and publiſhed at Rome, then thoſe of this ſtampe, and kinde? For this reſpect, *Peſantius*, *Bozius* and ſuch like ſhal be cheriſhed there *Bellarmine* in the time of *Sixtus* the Monarch of the world (who had deuoured England in his vaine Pſeudopropheticall hope) *Bellarmine* (I ſay,) becauſe hee applauded not the Papall Monarchy of *Sixtus*, but wrote againſt it, found no fauour but was glad to auoid Rome, for feare of frying but h now, by endeuouring to bring the Monarchy of chriſtendome vnder the Popes command, with the diſtinction of indirect & direct, he hath profited ſo much that hee hath purchaſed a Cardinals hat, the next ſtoppe to the Romane Monarchy it ſelfe, the which if he euer obtaine, doubtleſſe he will ſpeake as *Sixtus* did; for as his doctrine is much changed from that it was in *Sixtus* time, ſo doubtleſſe if he proue Pope it will * come to greater perfection. i Cardinall *Baronius*, good God, how he trauaileth as though he were with child, to bring forth this Monarchy throughout his Annals! and *Auguſtinus Steuch.* more earneſt then

The Popes extoll themſelues, neither the triple crown, nor adoration was firſt freely giuẽ but exacted by themſelues.

g *Alexander* the 6. his decree of diuiding the Eaſt and Weſt Indies which he pretendeth to doe *ex plenitudine poteſtatis*, and *gratuito* out of the fulneſſe of his power & frankly. *Bonif.* 8. his decree *vnam ſanctã*, and his Epiſtle to Kng *Philp* the faire, a king of France. *Leo* 10. as *Petrarch* reporteth him, *lib. de rebus memorandis*, gaue the kingdome of Saracens to *Sanctius*, whorequited him wih the Caliphſhip of Baldach.

h *Bellar.* againſt *Barkley*, and his anſwer to a Venetiã Doctor.

ſæpiſsime. & de Rom. Pon. l. 5. c. 6

* *Honores mutant mores.*

i *Baron. in annalibus ſæpiſsime. Steuch. lib. de donat. Conſtant. Bozius, alij.*

he,

he, (if it may be) how carelfully doth he record Diplomes and Charters, by which the Popes challenge the direct and ſupreame Soueraignties ouer moſt kingdomes of the Weſt! as of Spaine, France, England, Ireland, Hungary, Norway, Sicily, and of which not? but ſuch baubles I paſſe ouer & the trying of thoſe Charters I put off to thoſe whome it concerneth, I will onely a little examine, how this man of ſinne, that ſitteth in the Temple of God, is ſaide to ſit in Gods Temple, doubtleſſe it cannot otherwiſe bee well vnderſtood, then of ſome principall part of the externe and viſible Church of Chriſt: there beeing no other temple of God, of which it may with any probability bee expounded. To expound it of the Temple in Hieruſalem, were very incongruous, yea impoſſible; cõſidering, the ſame is deſtroied and that the deſolation thereof ſhall continue til the end as k *Daniel* the Prophet hath foretold; yea and Chriſt himſelfe ſeemeth alſo to haue l foretold ſo much: to ſay, that Antichriſt when he commeth, ſhall reedifie the Temple of Hieruſalem in the ſame place where that of *Salomon* ſtood, and it therefore to be called the Temple of God, by the Apoſtle, is too too improbably and idlely ſaid: with as much congruity, as to ſay that the turkiſh moskyes in Conſtantinople are the Church of God becauſe ſtanding in the ſame places and within the ſame materiall walls in which once the True and onely God Ieſus Chriſt was worſhipped. The Pontificians would be offended to heare their Church of the bleſſed Virgin Mary and all the Martyrs in Rome, to be now called the Temple of all falſe Gods, becauſe it was ſo once called by the name of *Panthæon*. Beſides; if wee will beleeue the Rhemiſts, & * *Leonard Leſſius* in his laborious and demonſtratiue booke of Antichriſt, we muſt think that Antichriſt when he commeth ſhall worſhip no God: a toy: for if ſo, how then ſhall he be thought, to build a temple to the true God? what? Worſhip no God, and yet build a Temple to the true God? a Paradoxe. But moſt cleare it is and to me it hath beene often confeſſed by diuers learned Papiſts

k *Dan.9. Hieron. ibidem.*

l *Math.24.*

In the time of Iulian the Apoſtata when the Iewes attẽpted to haue reedified their temple in Hieruſalem, they were miraculouſly letted by God, a tokẽ that the ſame ſhal neuer bee reedified. *Baronius* his *Annals in Iuliano. Theod. Socrates. lib.3.*

* The ſubſtãce of *Leſſius* demonſtrating booke, cõſiſteth in that he confoundeth diuers predictiõs concerning the ſtates of diuersenemies of Chriſt and diuers calamities of the Church to the imagined 3. yeeres and a halfes raigne of one ſingular mã Antichriſt.

Papiſts that Antichriſt is ſaid to ſit in the Temple of God becauſe he ſhall vſe a tirannical, proud, vſurped imperious gouernment in the viſible Church, excluding the ſociety & paritie of any other in that vſurped office of his, changing that forme of gouernment, which Chriſt left in his Church, and by tiranny ſeeking to draw all to himſelf,[m] as the Rhemiſts themſelues affirme. But that this Antichriſt of which Saint *Paul* ſpeaketh ſhall ſitte in the viſible Church of Chriſt (viſible I ſaid, for ſo they are to be expounded) diuers auncient[n] Fathers eyther expreſly affirme, or by moſt euident conſequence, it is deduced out of them. *S. Auſtin, S. Ierome, S. Gregory* and others expreſly, *Cornelius Muſ.* ſeemeth to affirme ſo much, although hee dare not ſpeake it expreſly; *Athanaſius* alſo agreeingly with *Hilary*, and *Lucifer Calaritane*, make therefore *Conſtantius* the Arian Emperour Antichriſt, becauſe he aſſumed to himſelfe all rule tiranically in the Church, and againſt Church-men. Saint *Bernard* not farre from this conceit, where hee chargeth the Church-men for ſeruing Antichriſt. Saint *Gregory* is moſt cleare, for otherwiſe how vnworthy an argument were it in that Father, to call *Iohn* of Conſtantinople Antichriſt, and the Title of Vniuerſall Biſhop Antichriſtian, if Antichriſt when hee ſhould come, was not to bee either a Biſhop, or not to challenge any ſuch vſurped power, or any ſuch name. A long while King *Henry* the eight, & Queene *Elizabeth* both of renowned memory were certaine Antichriſts with the Pontificians, in reſpect they challenged the titles of cheefe Gouernours, in the Church of England, the ſenſe whereof being now ſufficiently explaned, and by the ſame made euident, that they require no more, then what their predeceſſors had, and vſed, though not with the name of Heads, or cheefe Gouernors: yea made ſo plaine, that

m *Annotation in 2. ad theſ. 2. an. 5*
n *Aug lib. 20. de ciuita. cap. 19. Hieron. ad Algaſia. q. 11. Greg. l. 4. epiſt. 34. 38. 39 et in 2. ad Theſ. cap. 2. apud Paterium clariſſime Robertus Lincolnienſ. apud Math. Pariſ. in Henrico 3. anno. 1162. Cornelius muſſ. prat. habita in Con. Trid. dominica 3. aduentus. Athanaſ. in epiſt. ad ſolitar. vitam agentes Hilar. li. cont. Conſtan. Lucifer. in lib. moriendum pro filio dei. Bernar. ſer. in conc. Rem. et ſerm. 33. in cantica. Hieron. in Dan. 11. Hila. cont. Auxent.*

This greeke word ἀντιχριστος, Antichriſt, in proper Analogie & ſignificatiõ according to the different vſe of the propoſition (αντι) in Greeke, ſignifieth one, that is, for inſteed or againſt another, all which three ſignifications are vnited in the man of ſinne called Antichriſt, beeing annointed inſteed and againſt the true annointed Lord Ieſus Chriſt.

Parſons

p *Parsons* himſelfe acknowledgeth that as our o Soueraign doth declare and explane, his Title of headſhip, and Supremacy, it is ſound and in ſome ſort allowable; they haue left that ſaying, but yet thereby it is cleare, that Antichriſt in their owne eſtimation, when he ſhall come, ſhall be a kind of tyrannicall and vſurping Churchman. The prouerbiall prophecy of of Saint *Hildegard*, ſpoken of by many, hath the ſame meaning, *vnum vos moneo, Cauete Antichriſtum, &c.* One thing I admoniſh you, beware of Antichriſt, you are ill carryed away, with the loue of walls; naughtily doe you worſhip the Church as if it were within couers and edifices: badly, vnder theſe doe you offer the name of peace; what? can it be doubted, that Antichriſt ſhall ſit in theſe? Mountaines, Woods, Lakes, Priſons, Whirlepooles ſhall bee more ſecure to me, for Prophets either flaying in theſe, or thrown into theſe, haue prophecied, with the ſpirit of God, thus ſhe. who hath not heard of the Prophecy of *Ioakim* Abbot? which ought to bee of credit, with the Pontificians, conſidering how eager *Stapleton* q is againſt the very haire, to make him prophecie of the Order of the *Ignatians*, as of a ſpeciall Order, to be raiſed vp by God, for defence and propagation of the Romane Church.

But for prophecies, the like might bee produced out of r *Briget* and *Ciril*; and others: theſe may ſuffice. But heare a more forcible teſtimony, out of our Engliſh Pontificians the ſ Rhemiſts themſelues, who graunt that both Saint *Auſtin* and Saint *Hierome* doe interpret the ſitting of Antichriſt in the Temple of God, for his ſitting in Chriſts Church, but not (ſay they) as though hee ſhould be cheeſe member of the Church of Chriſt, or a ſpeciall part of his myſticall body; if they meane that in truth and verity Antichriſt ſhould not ſo be; they neuer wrote truer Doctrines: but if they meane that in the ſenſe of the Fathers, he ſhould not as a pretended ruler, and cheeſe of the Church, or as a pretended myſticall head of his body, ſit in the ſame, in is moſt vaine, and againſt the very haire, for what doe they

o Our King in his Apology.

p *Parsons* in his Catholike letter againſt our Kings Apology *Iohn Hart* alſo acknowledged the ſame to *Doctor Reinolds Conference. cap. 10. in the end.*

q *Stapleton in prompt.*

r *Lib. reuelat. 4. Ciril lib. reuelat.* related by *Aytinger in Method.*

ſ *Annotat. in 2. ad theſſalo. 2. annot. 5.*

or can they elſe vnderſtand, by ſeeting in the Church; but to rule and gouerne in the Church and therfore he alone is ſaid to ſitte in the Temple; becauſe he alone challengeth independently, monarchically, and Soueraignely, (according to the doctrin of *Bellarmine*, [t] *Baron Sanders*, *Allen*, and all other, who make the Church-Gouernment a Monarchy) to Gouerne the whole Temple. All other Biſhops and prelates whatſoeuer being but his ſubſtitutes, (according [u] to *Bellarmines* Doctrine) as Vicerroyes are ſubſtitutes vnder abſolute Monarchs. Yea theſe Rhemiſts, forgetfull of what they ſaid ſome few lines before, (by force of truth conſtrained) thus they adde: that Antichriſt, if hee euer were of, or in the Church, hee ſhould bee an Apoſtata, and a runnagate out of the Church, and ſhall vſurpe vppon it by tyranny, and by challenging worſhip, religion, and gouernemente thereof, ſo that himſelfe ſhall bee adored in all Churches of the World; which he liſt to leaue ſtanding for his honour, and this is to ſit in the Temple, or* againſt the Temple of God, as ſome (what ſome? see theſe?) interpret: if any Pope, did euer this, or ſhall doe, then let the aduerſaries call him Antichriſt. Thus they; Obſerue Chriſtian Reader by their owne confeſſion; they acknowledge, that the Biſhop of Rome may be iuſtly called Antichriſt, if theſe things can be proued of him: Theſe Doctours neuer wrote truer line: That hee is adored in all the Churches and congregations which he would haue to ſtand, or hath reared vpon the ruines of ſuch Churches, as hee hath deſtroyed, who can deny it? it is as manifeſt as the ſunne: he is not named in the Maſſe or Letanies but with reuerence, and as for the outward external adoration, and worſhip, which is giuen him, where ſoeuer hee perſonally ſoiourneth, it doth not onely ſurpaſſe all adoration and honour giuen to any earthly Prince or Potentate; but it farre paſſeth that which is giuen to their Sacrament it ſelfe (which to them is not onely called as God, or worſhipped as a God, but is beleeued to be very Chriſt himſelfe, yea and that the moſt

[t] *Bellar. lib. 1. de conci. cap. 17. Baron. in Annal. ſæpiſſime Allen.* his defeńce of engliſh Catholicks cap. 5.

[u] *Bellar. lib. 1. de Romano pontific. cap. 9. paragr. proinde Turrecremat. in ſumma lib. 3. cap. 44.*

* Obſerue Chriſtian reader theſe gramarians they would make the preposition *in*, with an ablatiue caſe to ſtand for againſt.

bleſſed Trinity is to be worſhipped as ſpecially preſent in that Sacrament) for to this Sacrament, and God in it, one adoration, and genuflexion will ſerue, when you come to pray, but come to ſue or ſupplicate to him, that ſitteth in the Temple, one will not ſerue, but you muſt haue two or three adorations, and genuflexions, and as many at your departing whether you obteine your ſuite or not: and almoſt proſtrate alſo, you muſt kiſſe his feete, before you depart, if you may be admitted to that Fauour. (For I aſſure you in Rome it is eſteemed a fauour, to kiſſe the Popes foote greater, then in Ethiopia to ſee the great Presbyters great toe,) for which Purpoſe, he hath cauſed the ſigne of our redemption to be drawne vpon his ſlippers, where doubtleſſe ſometimes it hath homely droppes fall vpon it, but it little mattereth for Chriſtians mouthes, ſaue the Popes groomes of their labour, which adoration & ſweete licking if you pleaſe, to beleeue the *Cretian* x *Ignatian Eudæmon*, was propheciedby *King Dauid, Pii, Principes &c.* Let Godly Princes knowing what they owe to God in his Members and in his Miniſters adore them with demiſſe countenance, and lick the duſt of their feet: thus that lying parazite pardon me Chriſtian reader, for calling him ſo, he is doubtleſſe the moſt impudent lyer, and moſt ſhameleſſe calumniator and vaineſt parazite that euer put pen to paper, and for his comfort ſome may tell him, hee is ſo eſteemed by almoſt all indifferent and iudicious Pontifician Prieſts within this Kingdome. To go on, let vs conſider the adorations, and acclamations, which are giuen him being mounted vpon mens ſhoulders, with a triple crowne vpon his head, which he weareth as ſome affirme to ſignifie his abſolute Soueraigntie, in all matters, temporall and Spirituall, others to repreſent that hee is vpon Earth inſteede and Vicary of the moſt infinite Maieſty of the Father Son and holy Ghoſt: (but alaſſe heere is a differrence, they three haue but one crowne, the Pope hath three, but that is anſwered thus: as there, is a vnity in Trinity, ſo heer is a vnity

x *Eudæmon paralell cap.8. pag.* 403.

y He that ſhall reade his calſinious booke written againſt the temperate and iudicious book of the L. Biſhop of *Elye* will eaſily perceiue how deſperate that cauſe of the Pope is which hath ſuch deſperate Raylers ſet a worke to maintaine it. what haue the *Ignatians* no better *Eudæmõ* then this *Cacodæmon*? Pardon me courteous Reader the foule mouthed *Dæmon* who in euery page almoſt giueth either the lye or exprobrateth auarice to that worthy & learned Prelate deſerueth no leſſe.

of a crowne in a Trinity of Crowns) others ſay, it repreſenteth the three Crowns which the now pretended Romane Emperour, receaueth at three ſpeciall cities of the Empire; one of Iron in *Apuiſgrane*, one of Siluer at *Milane*, another of Gold at *Rome*: if ſo, may I not, iuſtly call it an image of the laſt beaſt? an Image, becauſe it repreſenteth what he aymeth at, and hath not yet fully gotten in his poſſeſſion; an image, becauſe it repreſenteth what the glory of the Romane Empire was, as beeing the laſt Empire, and moſt glorious, concluding as it were the three former of the *Aſſirians, Perſians, Grecians* in one. I ſaid of the beaſt, becauſe as the other auncient Monarchyes of the *Aſſirians, Perſians, Grecians*, were [z] deſcribed by the holy Prophets in the formes of beaſts (not in reſpect of their temporall Soueraignety and power, which was ſacred and holy) but for that they ſhould ſet vp Idolatry and ſhould wickedly or impurely gouerne their Monarchies; ſo alſo was the Romane Empire for the ſame reſpect deſcribed by the fourth beaſt, as in like ſort vnder diuers formes of beaſts ſhee is deſcribed in the reuelation of S. *Iohn*: and if the Roman biſhop, may be caled an Image of the beaſt. I leaue the reader to make the conſequences out of many places of the Reuelation of S. *Iohn*, One thing I note how, that in the dredfull [a] perſecutions, & afflictions of Chriſts Church, none ſhall bee permitted either to buy, or to ſell, who haue not either the image or Character or the number of the name of the beaſt, (what is the Image? but the Popes ſupreme Romane monarchy? what the Character but the oath or promiſe of obedience to him? what the number of his name, but *Romane? which is now the only mark of the faithfull among the Pontificians more eſteemed then Chriſtian) and it is ſo prouided, by the moſt vigilant induſtry of the Biſhop of *Rome*; wherſoeuer he ruleth, what by his excomunications, interdicts ſuſpenſions &c. That no man can either buy or ſell, or haue temporal or ſpiritual commerce, who adoreth not the image, or hath not the character, or the number of the name of the beaſt.

z *Dan. cap. 7. &c. 8.*

a *Apocalip. 13.*

* λατεινος in Latine & Engliſh ſignifieth *Roman*, & hath the number 666. So the learned affirme alſo that the worde in Hebrew ſignifying Roma hath the ſame number.

But

But to returne to the Pope, mounted vpon mens ſhoulders with a triple crowne vpon his head, and with thoſe acclamations from all adoring him vpon their knees (liue holy Father, liue holy Father) expecting alſo remiſſions and indulgences of their ſinnes in Purgatorie for the ſame meeting, and honorable attending vpon him: can any man ſay, he is not adored? yea he is adored ſitting, yea and ſitting in the temple, yea the temple of God: if Saint *Peters* Church in Rome be Gods, or if the Romane Sea and Church be Gods. Yea, and if Saint *Markes* Church in Venice be Gods; he was adored there, when he ſitting, the famous *Fredericke*, and one of the moſt renowned Emperors came proſtrate vnto him, kiſſed his foot; which ſubmiſſiue action when he was doing, ambitious *Alexander*, not the great, but the third, ſet his foote vpon his neeke in a moſt contemptuous manner: this Hiſtorie although both *Baronius*, *Bellarmine*, and *Parſons*, for very ſhame would denie it; yet it is moſt certaine: for beſides, approued [d] Hiſtorians which mention it, the ſame is alſo painted in the Popes pallace at Rome, in the very next roome to the old chappell, it is alſo, to be ſeene painted in Venice in one of their Councell roomes, and if any of them be now lately defaced, they haue but the fortunes of Papiſſe *Ioanes* pictures, whereof one was remoued lately out of the Church of Sienna, by *Clement* the eight his commaundement, as [e] *Baronius* ioyfully writeth to *Florimond*, the other by *Pius* the fifth in Rome, and caſt into Tiber to remoue the memory of the feminine Pope; although ſome ſhamefully doe affirme that *Sixtus* the fifth remoued it, becauſe it was a let to his building. But to proceed, as he was adored in Gods Church in Venice, ſo where ſoeuer he ſitteth, he is adored by all, either ſuppliants to him or his attendants. Furthermore, out of their [f] ceremoniall booke heare a little more, for his adoration, whether you be Princes or people, that you may know how to behaue your ſelues, when you ſhall meete the Pope; Soueraigne Kings, and abſolute Princes

[d] *Nauclerus. generat. 40. anno. 1177. Iuſtinia. lib. 2. rerum venet. Maſſonius in Alexandro. 3. Hieron. Bardus. in lib. de hac h ſtoria edito.* where he citeth many Pontifician hiſtorians for the ſame.

[e] *Baron. epiſt. ad Florimond. apud eundem.*

[f] *Lib. 1. ceremonial.*

themſelues, if they chance to be with the Pope, muſt haue their ſeats ſo placed, that they may ſit, not equally by the Popes ſide, but as it were towards his feete: he muſt not riſe vp to Princes when they come to him, to the Emperor onely, after reuerence (if ſo much) done vnto him, he muſt riſe a little to honour thereby the Emperour, and muſt alſo giue him his hand to kiſſe, and further, if he be to be carried vpon mens ſhoulders, if any Princes be preſent, they muſt make offer, and a ſeeming to beare him vpon their ſhoulders. O yee heauens be deſolated, what? is not this man adored ſitting, and ſitting in the temple? The Lateranes Councell vnder *Leo*, ſaith, that the Pope is to be adored of all people, becauſe he is moſt like God, called therefore by h *Stapleton*, (*ſupremum in terris numen*) the ſupreame Godhead, or diuinitie vpon earth: and by a certaine Neapolitane in his Theſes, (*vice-deus*) a Vice-God, and his power called the Pontifician omnipotency, and by the i gloſſe vpon the extrauagant (*Dominus Deus noſter*) our Lord God the Pope: which gloſſe *Parſons* did ignorantly often denie to be found vpon the extrauagants. Hiſtories are full fraught with ſuch relations of adorations, and moſt adulatorious Epithites giuen to his Holineſſe, the proper name and calling now of the Pope, amongſt his adorers and followers: and doe you think the Pope knoweth not, or affecteth not this his greatnes: obſerue his pride (excuſe me Pontifician reader) when he ſaith not priuate Maſſe himſelfe, but is in his publike Chappel, * he muſt not kneele when he receiueth vpon any ſolemne feaſt the Sacrament his very God, he commeth from his Chaire of State downe to the Altar, and ſtandeth cloſe cheeke by cheeke to the Prieſt that celebrateth, (who alſo muſt then reuerence him) and when he receiueth of the Chalice, he muſt forſooth ſtanding, haue a quill of ſiluer, and drinke as much as pleaſeth him, out of the conſecrated Chalice. O moſt fooliſh and apiſh foppery, what? muſt Popes needs ſhew their maieſties, in that place of the dreadfull miſteries?

g *Seſſ.* 3. & 10.
h *Prefat. ad Gregor.* 13. *in princip. do. ſtrinal.*
i *Extrauagant. Iob.* 22. *cum inter.* See *lib. ceremoni. Sect.* 7. *lib.* 1. *Auguſt. Steuchus. ſepiſſime. de donat. Conſtantini.*
Our moſt holy Lord, our moſt bleſſed Father, his holineſſe. See the Canon of Pope *Nicholas. cap. omnes diſt.* 22.
* When I ſaw theſe things, I was aſtoniſhed, eſpecially to obſerue, the oſcitancie of the purpured Fathers at that time, and their talking one with another, and you ſhall ſcarce euer ſee one Cardinall amongſt them who heareth Maſſe deuoutly much like the *Nuncio* at Bruſſels, although an Archbiſhop

miſteries? Not long ſince, when our Soueraigne came to the Crowne of England, [k] there was a deliberation had in Rome amongſt the Cardinals, whether it were not meete to ſalute and congratulate his Maieſtie with ſome humane and kind letters: it was reſolued vpon, both by Pope, and moſt Cardinals, that it did not become * the Maieſtie and greatneſſe of the court of Rome, (for in the name of court the Romanes take more delight then in the name of Church, and in Rome it ſelfe few call it the Church, but the court of Rome and the Popes Pallace, &c.) to condeſcend ſo farre as to write firſt to his Maieſtie. O inexplicable pride! tell me O ye Romane Biſhops, whoſe Vicars doe you challenge to be? not his, who ſuffered death, and all ignominie, to ſaue ſoules? tell me, by what meanes haue you got your ſupremacies & dominions not from Chriſtian Kings, the moſt fruitfull ſheepe of the Church? what? your care not belike for the ſheepe hauing got the fleece? tel me, did not your ſelues often pretend, veinely, to haue had conceits and hopefull expectations of his comming to your Church, and doubtleſſe moſt hopefull your expectations might haue beene, and moſt effectuall for the reformation of the Church, if you would haue had accepted, or would yet accept of his moſt royall offer to haue had a free generall and vniuerſall Councell, but God permitted it not, the ſins of Rome and our ſins crie vengeance. The abominations within the walles of your Temples, and the impurities within the walles of your Pallaces crie for the iuſt iudgement of God vpon your * backes ſet againſt the Temple, and doubtleſſe although Rome haue beene as a [l] ring vpon the finger of God, yet for her impurities, idolatries, and abominations, ſhe will be caſt off as *Iechonias* was. Read 2. 3. 6. 7. 10. 22. 23. 44. of *Ieremie*, and then tell me, whether God will be ſo infallibly tyed to any Church, though of his owne appointing and eſtabliſhing, ſo that if the ſame fall to wickedneſſe, and impietie, that he will not forſake the ſame, and caſt her off. [m] Read alſo the

k Relation of a reuerēd Prieſt then in Rome.

* Such was the ſpirit of the Roman Clergie in S. *Bernards* time againſt which he moſt vehemently declaimeth. *lib. 4. c. 2. de conſid.*

* *Ezech. 8.*

[l] *Ieremie 22.*

[m] *Ierem. 7. 13.*

Epiſtle

Epiſtle to the Romanes. Theſe things conſidered, will the Rhemiſts denie, but that the Popes are adored in the Church? which is one of their owne markes of the man of ſinne: neither can they denie, but that he hath vniuerſall and immediate gouernment, in & ouer the whole Church, for ſo to affirme and beleeue, is the very eſſence, and ſoule of their profeſſion, but by this onely they will excuſe it and ſay, he hath it not tyrannically, and that he is not an Apoſtata, nor a Renegate, out of the Church. Truly, if they ſhould confeſſe ſo much, they might be well bought for fooles: and for them to ſay he is no Apoſtata, nor Renegate out of their Church it is a toy or a paradoxe, for he is their very Church and life thereof, therefore to ſay he ſhould be an Apoſtata or a Renegate out of the Church were all one with this, to affirme that he is an Apoſtata from himſelfe, but I muſt tell them that it is enough to make him a certaine Antichriſt, the man of ſinne, euen in their owne iudgements, to ſhew that he hath ſubuerted the gouernment inſtituted by Chriſt, applying by ſingular tiranny, and vſurpation all to himſelfe; and I would in good earneſt demaund of any friend of the Rhemiſts, what excellēt power or iuriſdictiō is there, or can be in the church which the Pope hath not applied to himſelfe? and ſo vniuerſally, that whoſoeuer in the Church hath any power or iuriſdiction (both in the Popes, and in the Ignatians beleefe, and the purpled Fathers beleefe alſo, as [n] *Coquæus* calleth them) it all commeth from the Pope, and is ſo dependent from him, that at his pleaſure without cauſe, validly and effectually, (although as ſome of them ſay not without ſinne) he may take it from them: but at this preſent ſufficiently of this.

[n] *Papa, &c.* the Pope and the purpured Pathers Iudge the world. *Coquæ. in reſponſ. ad præmon. Regis.*

I will heere adde ſomewhat how the Popes by taking away wholy, or elſe helping to take away the Romane Empire, doe ſhew themſelues to be the men of ſinne, and children of perdition, which were to come, at the taking away, and deſtruction of the ſaid Empire according to the

prediction

prediction of o Saint *Paul.* To begin, that of the Apoſtle, (onely that which now holdeth hold, vntill it be taken out of the way) the p Rhemiſts themſelues, admit that ſome ancient Fathers expound of the Romane Empire (they might haue ſaid, moſt of the q ancient Fathers, and haue called it the true expoſition alſo) during the continuance of which in full ſtate, God ſhall not permit Antichriſt to come. Obſerue Chriſtian reader, how with their owne weapons they pierce their owne ſides. God ſhall not permit Antichriſt to come, ſo long as the Romane Empire, or Emperour ſtandeth in his full ſtate, thus they moſt truly, but to their own confuſion: for in good earneſt I demaund of any Rhemiſt, or of any Dowiſt in their behalfes, whether the Romane Emperour, or Empire is now, or hath beene a long time in former ſtate or not? and if it be not, as moſt manifeſtly it is not (the named Emperour, being now onely Soueraigne ouer Bohemia, and certaine ſmall ſtates and prouinces in Germany) then I demand again, who hath remoued him? doubtleſſe Antichriſt the man of ſin, or the man of ſinnes great precurſor, and the outlawes forerunner. Anſwer me in good earneſt, is not ſoueraigntie, and an vnappellable ſupremacie in temporals, ſo eſſentiall, intrinſecall, and ſubſtantiall to Imperiall ſtate and dignitie, that the ſame being taken away, imperiall ſtate and dignitie, is alſo taken away, who can denie it? agreeingly, who, that hath read any thing can denie, but the Romane Biſhops haue taken this ſupremucie, and ſoueraigntie from the Romane Emperours? what doe not the Romane Emperours homage to the Popes at their Inaugurations? are they not then made by their oathes of fealty and liege ſeruice, *homines Papæ*, the Popes men, as they are called? do they not at their inaugurations, r renounce the royalties of Rome, and reſigne them to the image of the beaſt, and promiſe neither to come to Rome, nor ſtay in Rome, without the Popes free allowance? Read the ceremoniall Booke in their inaugurations, and you will finde it ſo. Truſt not the

o 2. *Theſſ.* 2.

p Annotations vpon the ſecond to the *Theſſal.* 2. *cap.*

q *Auguſt.* 20. *de ciuitate cap.* 19. *Hieron epiſt. ad Algas. q.* 11. *in Dan. & ad Geronti. de monogamia. Tertul. de reſurrectione carnis. Ciril. Hieroſ. catech.* 15 *Chryſoſt. Ambro. Theoph. Primaſ. in* 2. *ad Theſſ. Bellar. lib.* 3. *de Pont. cap.* 13.

r *Radeuike de geſtis Frederi.*

the Dowiſts, ſome of them (perhaps out of ignorance) will denie it: they that doubt of this truth, of which all hiſtories make mentiion, and the very obſeruing of Romes gouernment will ſhew it (where the Emperour hath as much ſoueraignie, and as many royalties and imperialties as the great Turke, or the French King hath) let them read [f] *Clement.* Popes decree, and [t] *Gratian*, but for all others, moſt clearely their late zealous and religious hiſtorian, [u] *Onuphrius* writing and pronouncing thus. *Gregorij 7. decreto &c.* by the decree of *Gregory* the 7. not onely the Emperour *Henry* the 4. but all the Latine and weſterne Kings, to haue beene attempted, and violated, and after them alſo the Biſhops, and the whole Cleargie of France, of Italy, and Germanie; the Maieſtie alſo and dignitie of the Romane Empire, by the ſame ouerrunne and ouerted, and that (which was farre worſe) ſuch foundations were laid; by which, all the power of the ſaid Empire was weakened and beaten downe: thus he. Hearken Chriſtian reader to a truth manifeſt in it ſelf, & ingenuouſly acknowledged by *Onuphrius* here, the maieſty and dignitie of the Romane Empire ouerted, by whom? by decree of *Gregory* the ſeuenth. Heare the ouerſion of all the Biſhops of France Italy, and Germanie? by whom? by *Gregory* the ſeuenth decree? heare ſuch foundations laid, by which all power of the Romane Empire was beaten downe; by what meane by the decree of *Gregory* the ſeuenth: what? was hee Pope? yea a Pope who came preſently after the thouſand years when the [x] deuil was to be let looſe. This man therefore did take the Romane Emperours dignitie out of the way he did withall many prodigious wonders, and lying miracles as the Pontificians affirme of him, thereby making him a Saint: forgetting that according to Saint [y] *Pauls* reuelation, the deſtroyer of the Empire, ſhould in himſelf and by his miniſters worke many prodigies and wonders for the Apoſtle writeth thus of him, that his comming ſhould be in all power, and in all lying ſignes and wonders (no

[f] *Clement. 5. in cap de iureiurando.*
[t] *Gratian. diſt. 63.* in his two papall Canons for this purpoſe concerning Emperours fealties to Popes, and ſo expounded by their gloſers.
[u] *Onuphrius in vita Grego. 7. Auentine lib. 5. Annal. Boior. Hildebrandus, &c.* ſubuerted the Eccleſiaſticall ſtate, & diſturbed the kingdome of the Chriſtian Empire as a whole Sinode of Biſhops affirmed. *apud Abbat. Vrſperg. ad annum.* 1080.
[x] *Apoc. 20.*
[y] *2. Theſſ. 2.*

more the words, marke the myſteries) to the ſeduction of thoſe who had not receiued the charity of truth, his miracles and prodigies ſhall be * many mightie and great, to the ſeduction of the greateſt part of the world, (for the greateſt part receiue not the charitie of truth) yet lying, becauſe appearing as true miracles: but are not: lying alſo, becauſe wrought for the ſupporting of errours and lies; lying, becauſe wrought by the power of Satan parent of lies. Truly, the holy Ghoſt (ſee the concordancie of Scriptures) moſt liuely deſcribeth theſe manner of men in the exaltation vnder the horſemen that ſate vpon the red, black and pale horſes, to whom power was giuen to take peace from the earth: and by their hypocritic all lyes to deceiue the world: for ſince and when theſe Popes attempted the taking of the Romane Empire out of the way, together with their prodigious lies, and fabulous legends, they haue filled the whole world, with ſuch rebellions, ciuill commotions, moſt dreadfull warres, and horrible impunities, ſuppoſitions, hipocriſies, that no man (whoſe eyes are not wilfully ſhut) can be ignorant, but that they were * the red, blacke, and pale horſemen, who were to take peace from the earth; and to ſet Chriſtians together by the eares; vnder colour of preaching the Goſpell of Chriſt: but in truth to preach the Papall Goſpell of temporall Monarchy and idolatrie. But ſuch as haue the charitie of truth (that is, of Ieſus Chriſt [z]) who is the onely way to life and truth) and doe wholy confide in his mercies, and reſt vpon the redemption and iuſtification in him, walking in good works; in which he hath ordained, commanded, and appointed them to walke in, ſhall not be ſeduced by theſe men; but will rather ſuffer many deaths for the teſtimony of Ieſus, as [a] S. *Iohn* in his Reuelations hath foreprophecied of the laſt * Martyrs of the Church.

* See Saint *Grego. in 2. ad Theſſ. 2 apud Paterium*, where you ſhall finde that Father diſcourſing that the miracles of the true Church in reſpect of thoſe of the man of ſinne, and his ſeruants ſhould be very few, for then the grace of doing miracles ſhold be taken from the Church. *Apoc. 6.*

* I doubt not to interprete thus, that as by the white horſe *Apo. 36.* Chriſt and all holy Churche Gouernours were ſignified, ſo alſo by the red, pale, and blacke horſes, other wicked gouernours in the viſible ſtate of the Church were deſigned. *ibidem.*

* It is moſt euident that ſuch as of later times haue beene put to death by the Pope and his, for that they would reſt only for their ſaluation vpon the merits of Ieſus, & would not adore the Roman Images & Sacramental God haue bene put to death for the teſtimony of Ieſus, as of late is very credibly reported of a worthy Chriſtian & Engliſh man whom the Pope hath cauſed to be put to death for the teſtimony of Ieſus.

But a little more of the taking away of the Roma Empire by the Popes; for I demaund, how can the p ſent pretended Romane Emperor, be ſtiled by the title, *manus Auguſtus*, *Imperator Auguſtus*, and Emperor of Rome? who hath nothing at all to doe in Rome, n ſo much in ſooth as the Ottamans of the Eaſt, who ha gotten the Empire of the Eaſt, and ſit in the throne *Conſtantine*, who was ſometimes the Emperour *Auguſ* of Rome: And doubtleſſe, if the Alman Emperour, King of Boheme, ought to haue Soueraignty and imp rialty in Rome, the Popes who keepe them from enioyi of their rights, muſt needs be reputed tirants and vſurpe

b *Diſt.* 10. *cap. de capitibus.*

Time was, when b *Leo* the fourth Pope, acknowledg himſelfe ſubiect to *Lotharius* Emperour (long after t time of *Gregory* the firſt, (who was alſo a faithfull ſubi to *Maurice* not the beſt Emperour) and himſelfe ſubi to his lawes; and this ſubiection of Popes to the Roma Emperours continued a long while after *Charles* t

c *Sigon. de regno Italiæ lib.* 4.

Greats daies, c *Sigonius* a Pontifician hiſtorian reporteth truly, that although *Charles* gaue the poſſeſſion of Rome it ſelfe, and large territories thereabouts, to the Biſhops of Rome, with the profits belonging to the ſame, notwithſtanding he kept the ſoueraigntie to himſelfe and his ſucceſſors the Romane Emperours: but the Popes not content with the profits onely of ſuch Seignories, by little and little haue encroached vpon their Seigniours, and wha by their threatning letters, and excommunications, they, though at firſt were only Tenants haue driuen their Leig Lords from their rights. And it is worth obſeruing, how th quarrell beganne betwixt *Frederike* the Emperour, and *A drian* Pope, d for ſooth *Adrian* taketh exception againſt th Emperour, for that in his letters to his ſanctitie, he na meth himſelfe firſt: againe, becauſe the Emperour requi red that ſuch Biſhops as had any eſtates or Seignorie of the Empire, ſhould therefore ſweare fealtie to him: ſo the ſignories the Pope agreed the Biſhops ſhould take, bu

d The grieuous offences of *Frederike* the Emperour againſt the Pope, and the beginning of the holy quarrel of the Pope againſt the Emperour. Read the Epiſtles of *Frederike* the Emperour, and *Adrian* Pope to each other.

fealti

fealty they ſhould not promiſe) thirdly becauſe the Emperour would not permit the Popes Legates freely to range vp & downe the Empire, to the ſpoiling of the Clergy, and the great ſcandal, generally of al the Churches of the ſame. Vpon theſe occaſions the quarrell began; and good God, with what deteſtable, and dreadfull commotions was the whole Chriſtian world ouerwhelmed, when *Frederike* came into Italy to challenge his Soueraignty ouer Rome, and other Cities of that countrey, who had rebelled againſt him? Some acknowledging the Popes for their Lords; others breathing after liberty; ſome neutrals; others adhering to their true Lord and Prince: by which occaſions, the dreadful factions of *Guelphes* and *Gibellines* aroſe; *Guelphes* for the Popes, *Gibellines* for the Emperor: names fatall, to the Countrey of Italy, threatning the dreadfull & vtter ruine thereof. But obſerue, Courteous Reader, how iuſtly in the iudgement of God, the Roman Emperors were ſerued. Firſt, *Charles Martell*, then *Pipine*: after, *Charles* the great, concurring to the rooting out of the *Longobards* frō Italy: (which *Charles* fully accompliſhed) whereas they ſhould either haue compounded with the Emperour of the Eaſt, & haue reſtored to him thoſe dominions which they took from the *Longobards*: (to him I ſay, to whom in right they belonged) contrariwiſe reſeruing the regalty and ſoueraignty to themſelues, they beſtowed the poſſeſſions and profits vpon the Biſhops of Rome, who kept them a while as good Tenants, but in [e] *Adrians* time they changing tenor, would hold them as Lords: whereupon that Pope preſent word expreſly to *Frederike* the Emperor, that he ſhold not after that time ſend any more meſſengers to Rome, without his conſent: conſidering (ſaid the Pope) that al the regalities and Magiſtracies in the City of Rome are *S. Peters*: ſo you ſee, by the profeſſion, & a whole conſent of the Cardinals, and the Pope, the Romane Empire beginning to be done out of the way. Oh how true is that of Saint *Hierome* vpon *Daniel*? as nothing was ſtronger, then

Platin. in Bonif. 9.

[e] *Sigonius lib. 12 de regno Italiæ Radeuic. de geſtis Frederici Primi lib. 1. ep 8. Freder. & Adriani Pap.*

[f] *Hieron. in 2. Daniel.*

the Roman Empire in the beginning, ſo nothing ſhall be weaker then it towards the end thereof.

It is here worthy obſeruing, to conſider the time when the Romane Biſhops, more apparently began to vſurpe ouer, and powerfully to ſuppreſſe the Romane Emperour, to wit about the time, when the Diuell was to be let [g] looſe, which was bound for a thouſand yeeres: for cleare it is, in all ancient records, and [h] *Sigonius* hath it expreſly, that the Popes had not the Soueraignty of Rome, till ſome time after the 973. yeere of Chriſt, for of that yeere and time thus he writeth. *Illo tempore, Pontifex Romam, Rauennam &c.* At that time, the Pope held Rome, *Rauenna*, and other dominions, by authority rather then Empire, or cõmand; for that the Cities, did acknowledge, the Pope as Prince of the comon wealth, but the King as their Soueraigne Lord, to whom they paid tributes, & yeelded their ſeruice. Thus he, in that yeere: but not long after the caſe was altered, and the Emperours ſtripped of their Soueraignty, * ſince which time, it were a meer mockery, and Chymera, to call him Romane Emperour, who hath neither Soueraignty ouer Rome, nor any tributes, or ſeruices paid him and done him by any Romanes, or any acknowledgement of fealtie from the Pope, the Abſolute Prince of the Romane ſtate. and if Popes, when they tooke the Roman ſoueraignty out of the way, had alſo taken the names of Roman Emperors vpon them, the ſame their fact might haue beene interpreted, a change only of the ſtate of the Empire, from one linage, or ſtocke to another, not the ſubuerſion thereof: but it was Gods bleſſed will and holy pleaſure, hee ſhould compleatly at laſt deſtroy, the Emperours dignity and regality, ouer Rome, & not aſſume the name of Romane Emperours, that ſo the man of ſinne, might bee reuealed, (reuealed ſaith the Apoſtle, for his preſence in the world, and the miſticall working was long before hee was reuealed.) And ſo by thoſe, who were indued with the [i] Charity of truth might happily be auoided. And I doubt not, but that ſince

[g] *Apocal.* 20.
[h] *Sigon. lib. 7. de regno Italiæ. See diſt* 10. *can. de Capitibus.*
* This was fully compleated in *Gregorie* the 7. his time.
[i] 2. *Theſſ.* 2.

ſince his regall dignity, hee hath ſtuck faſter to his triple crowne he hath taken, then to his paſtorall ſtaffe: a Crowne he hath taken (taken I ſay) for it was neuer giuen him: as for a paſtorall and Epiſcopall ſtaffe, he hath none (pretending by a fabulous tale, that Saint *Peter* ſent it into Germany) and this not vnmeetly; for what ſhould he do with a ſpirituall ſhepheards ſtaffe, who hath ſhaken off all ſhepheardly care, and hath plunged himſelfe into all worldly ſolicitudes and cares for the enlarging of his Empire? This being ſo, and ſeeing it is euident, that the Romane Empire is taken out of the way, and onely a ſhadow or image thereof remaining in the Pope: I will aske of the Rhemiſts, or Dowiſts for them, whether that Antichriſt the man of ſin be as yet come or not? if he bee come, then I deſire them to point me out ſome illuſtrious perſon, ſome Arrogant Biſhoppe, who ſitting in the Church challengeth all rule, and Empire to himſelfe, to iudge all, to bee iudged by none: who challengeth to bee honoured and worſhipped as an earthly God, extolling himſelfe aboue all things, that are called God, (marke what the [k] Apoſtle ſaith, which is called God, not thus, which is God) againſt, ſhewing himſelf, as if he were a God, but not the true and onely God: for it is a meere imagination, that the Antichriſt here deſcribed, ſhal make himſelfe to be the very true God indeed: for he ſhall only by his tyrannicall, outlawiſh & Godlike behauiour, in vſurping, in commanding, doing & vndoing, in diſpenſing, & binding, againſt al lawes diuine and humane, beare himſelfe, as if he were a God. Reade to this purpoſe [l] Saint *Gregory*, and withall, the reſolute verdict of *Arnulphus*, a French Prelate, cited by *Baronius* in his Annals.

[k] 2. *ad Theſ.* 2.

[l] *Greg. in* 2. *ad Theſ.* 2. *apud Paterium Egren. ad anno.* 992.

But, if the expoſitions of ſome learned Pontificians bee true, that *Antiochus Epiphanes*, (who adored the God *Maozim*, and deſpiſed the Gods of his Fathers) Antichriſt was prefigured; then doubtleſſe he ſhall worſhip ſome God.

And

And if the expoſition of ſome other Pontificians take
[m] *Dan.* 11. place that [m] *Daniel* in that Chapter propheeied of Antichriſt himſelfe, and that hee ſhould worſhip the God *Maozim*, who will gainſay it, and affirme that Antichriſt ſhall worſhipe no God? but here I deſire the Reader, by the way to remember that of the word *Maozim* there is a treble interpretatiō: by ſome it is interpreted (*ſummi roboris or fortitudinis*) of greateſt ſtrength or fortitude: ſo that the God *Maozim* is the God of greateſt power. I finde alſo that *Maozim* is interpreted (*inhabitatio tabernaculi*) in-dwelling of a Tabernacle (ſo the interpreter of the Hebrew wordes in the old Bibles of Saint *Hieromes* edition) it is interpreted alſo (*turris fortitudinis*) a tower of fortitude or ſtrength &c. by all which interpretations, fitly agreeing to the nature of the word I leaue it to the Chriſtian Reader, to iudge whether the God of the Tabernalces or Sacramentall towers, amongſt the pontificians bee the God *Maozim*, God of Fortitude of which the Prophet foretold, that Antichriſt ſhould worſhip. One thinge I meruaile at, why the interpreter of the Hebrew wordes, in the laſt editions of the bibles, interpret not this word (*Maozim*) which is ſo greatly to the purpoſe for one ſide or other: as for my parte, I will abſolutely iudge nothinge of theſe interpretations: Ieſus Chriſt vouchſafe to open our eyes that we may both, ſee his truth and imbrace it, and beware that wee worſhippe not falſelie and idolatrouſlie any falſe God in Turrets or Tabernacles.

The Romane Empire, thus diſſipated and ouerthrowne and diſſolued into diuers Kingdomes; accordinge as it
[n] *Daniel* 2. was prophecied by [n] *Daniel*. The Popes ſtill by their vndermining indirect power, and by the earneſt defenders of the ſame the *Ignatians* and other fauourites doe ſtrongly endeauor to bringe all Kingdomes of the world vnder their command; wherin hee vſeth the ſpirituall power, as hee would

would ſeeme, of the lambe, pretending to proceed onely againſt Kings and Kingdoms in holy Churches neceſſity, and for the temporall quietneſſe, and neceſſary ſafety of common weales, but not, for that he aymeth at any profit therby, but onely to reduce them to holy Churches obedience; Wherein, for my part, I giue no more credit, vnto ſuch a ſaying, then I did to the great Admiral of Spaine ſome 16. yeares agoe, who (in my hearing) affirmed, that his * Maſter the King of Spaine, ſent not the great *Armado* in 88. ſo much to make a conqueſt of England, as to conuert it to the Church, and to make it a friend; for my Maſter the King, (ſaid he) hath already, ſo many Kingdomes, that hee is ſcarce able to gouern them with peace and content; and ſurely, the proceedings of *Pandulph Legat*, with King *Iohn* do liuely demonſtrate, what the Popes ayme at, when they preſume to correct Princes, and diſpoſe of Kingdomes, our Hiſtorians will tell vs, that it was not inough to haue the kingdome to be (idlye) made feudatary by that King to the Pope but alſo there muſt be yeerely ſummes, ſent vp to Rome in token of this ſubiection. Doubtleſſe, p *Paſchal* the ſecond; was well acquainted, what Popes aymed at by their direct and indirect powers, when at his inſtalling a myſticall girdle with ſeuen keyes & ſeuen ſeales hanging at it was put about him.

* *Philip* the 2. King of Spain.

p. *Platina in vita Paſchalis.* 2.

I haue ſpoken ſufficiently, againſt this indirect power in my booke vpon the oath of Allegeance; which as yet I ſee no otherwiſe anſwered; then by a libell; from ſome of the wiſe mens punies of *Saint Omers*, (as is reported) who eſteeme the ſame, a ſufficient anſwere to it: doubtleſſe (*deſperata cauſa*) their cauſe is deſperate, beeing growne to libelling. But alaſſe, that is too too common with them: for what booke almoſt commeth from them with any name or any more inſinuation of the Author; then with N. D. H. I. or ſome two like letters? the truth is they are aſhamed or afraid of their Goſpell, and therefore as children of darkneſſe they deale ſo couertly, and will not come to the

q *Iohn* 3.

light becauſe they feare reproouing, yet before I leaue this matter, I will ſet downe, a ſentence or two, out of two of the Pontificians bookes, by the which the Curteous Reader may gather, to what their indirect power of Popes tendeth. Heare their [r] *Coquæus*, in his moſt ſeditious booke, againſt his Maieſties Premonition to Chriſtian Princes, thundering rather againſt our Soueraignes Perſon (whom he reputeth a notorious Heretike) and his Kingdome, rather then againſt his Doctrine, *Si autem crimen hæreſeos ſit notorium et publicum &c.* But if the crime of hereſie (ſaith he) be notorious or publike, in a Prince; * the ſubiects may lawfullie before any declaratiue ſentence of the crime, if they haue ſtrength, withdraw themſelues from the obedience of ſuch a Prince: for euident notice of ſuch a fact, is inſteed of a ſentence. Whereas therfore, the crime of Hereſie is notorious in the King of England, ſo that by no tergiuerſation it can be auoided, it is certaine, that neither, for the forme of the Oathe, nor for any reſpect of the perſon, to whom the Oath is made, that his ſubiects are bound therewith. Thus the moſt ſeditious *Coquæus*: but if I ſhould heereto adioyne, how in his 48. or 49. page, hee in the like caſe of notorious crime of hereſie: approueth the murthering of Princes, (*non expectata ſententia Iudicis*) no ſentence of any Iudge expected, and endeuoureth alſo moſt prophanely to proue the ſame out of [t] holy Scripture, I ſhould make the moderate Pontificians admire, to thinke what manner of ſeditious miniſters the Pope hath & vſeth to ſet vp his indirect monarchy, but I proteſt that ſuch doctrine is in him, which I dare not, for my duty, to Prince and Country, once mention, otherwiſe then by way of deteſtation: yet this *Coquæus* is a great man and a holy confeſſor in Florence; and his vnlearned (though moſt ſeditious booke) muſt forſooth be both printed and publiſhed for the producing (God auert it) of new *Catſbyes*, and *Piercies*. God inſpire into the hearts of the Magiſtrates of this kingdome that as they be vigilant, ſo they may euer continue

r *Coque. pa.* 170.

* Was not this *Catſbyes* atheiſtical poſition, on which, the powdermine of the Ignatiãs and the Ignatianed was grounded?

t *Deut. cap.* 13.

againſt

againſt ſuch bookes; which tend only to the ſubuerſion of this ſtate, and all other of like condition. Alaſſe the Ignatians, and Ignatianed, will haue them though vtter ruines of whole families ſhould inſue thereupon.

There was one *Philopater, Robert Parſons* by name, who if in that booke which he ſo named had loued his Country as wel as the Pope his holy Father (or elſe the fathers of his order) would haue * called himſelfe by φιλοπάτριος (or ſuch like name a louer of his Country) not φιλόπατηρ a louer of his Father or Fathers: for *Philopater* ſignifieth, ſo much, but (pardon the good old man he was no Grecian but only deſired a Greeke, and a ſtrange name, as hauing abandoned the natiue affection of his Country,) This man in his † Philopater, deliuereth not welnye, as ſtrange doctrine as *Coquæus*, but in ſome reſpect far worſe; becauſe he maketh his Doctrine an article of faith: and by conſequence, al the Pontificians of England; that beleeue him (*ipſo facto*) are traitors, and ſuch as beleeue not, heretikes. *Hinc etiam infert, vniuerſa theologorum &c.* Heereupon ſaith hee, the whole ſchoole of Diuines and Eccleſiaſticall lawyers (to wit *Canoniſts*) inferre, and it is certaine, and of Faith, any Chriſtian Prince, whatſoeuer, if he ſhall manifeſtly decline from the Catholike (that is in his ſenſe the Romane) religion, and ſhall draw and call others from the ſame, preſently thereupon, by the very force of law both diuine and humane; to looſe all power and dignity, and this, before any ſentence, of the ſupreme paſtour, and Iudge giuen, or pronounced againſt him; and all, ſubiects, whatſoeuer, to be free from all obligation of oath, which they had made to him of obedience, as to their lawfull Prince, and that they may and ought (if they haue ſtrength) to caſt out ſuch a manner of man, as an Apoſtata, and Heretike, and a forſaker of Chriſt our Lord, and as an Enemy of the Commonwealth, out from all rule of Chriſtian men. Thus farre that *Pſeudophilopater* in his Ignatian faith. What true Engliſh heart, is not awaked with ſuch a ſeditious ſound? and doe

* *Titulo libri.*

† *Philopater Sect. 2.*

Poſſeuine in his biblioth: would faine caſt this booke from *Parſons* and lay it vpon *D. Stapleton* doubtles tis the brood of a paire of Fathers.

§ This doctrin is not the milk but the ſolid meate of the Ignatians eaſily ſwallowed by thoſe, as are inclining to the impious doctrine of the damned crew; of which was *Catsby* &c. Another Prieſt was in like ſort denyed abſolution for the ſame cauſe of the Oath by an Ignatianed Prieſt; who not withſtanding eaſily abſolued and admitted to the dredfull Sacramẽt one who often fell into the ſin of Beſtiality: and to deny abſolution for allowing or taking the Oath of Allegiance, is the ordinary practiſe of all Ignatiã Prieſts in this land, & almoſt of all other excepting ſome few honeſt loyall & lerned Prieſts, who are therefore extreamly hated and auoided as Spyes by the Ignatians.

you thinke O yee loyall Britaines and faithfull of Ieſus: that his brethren the Ignatians, haue not the ſame Doctrine, they haue it, they haue it, beleeue me, and they teach it alſo, where they find ground conuenient and fit for ſuch ſeditious ſeede. In Rome it was taught in effect as very probable aboue 16. yeeres ſince, when I my ſelfe refuſed, in open ſchoole to receiue & write any ſuch doctrine. But I leaue to ſtirre this filthy ſinke any longer. I humbly beſeech Ieſus Chriſt to vouchſafe to illuſtrate the eies of ſuch, who haue often told me, that if they thought, the Ignatians did teach ſuch Doctrine, as I haue heere, expreſly and truly deliuered out of *Philopater*, they would little regard them in other things. So it is (Chriſtian Reader) that theſe moſt egregious Equiuocaters doe not deliuer § this doctrine, but to their Priuates, and old acquaintance; which maketh many moderate recuſants to ſuſpect that they are vniuſtly charged with ſuch ſeditious & hereticall doctrine as this: is but ſuch as my ſelfe who haue conuerſed too long with them, know aſſuredly, that they teach both this doctrine, yea ſome of them as badde as the very worſt of *Coquæus* which I onely glanced at aboue in this Motiue. And that they are in this matter egregiouſly equiuocaters, vnderſtãd by this, within theſe 3. yeers & leſſe, *A principall Ignatian amongſt them denied, me abſolution, and to take my confeſſion. (I proteſt before the heauens I lye not, neither do I agrauate againſt them) becauſe forſooth I onely held this generall poſition that the Pope could not cauſe & authorize ſubiects to depoſe their lawfull Princes: and yet this man, who dealt thus with me, and who (as I know) taught this doctrine both at his reſidence, and in other places, that the Pope might depoſe princes, and depriue them of their kingdomes: yet in ſome other places and before ſome perſons, would ſpeake very coldly therof, yea and he ſeemed to deny it in that very houſe where he ſo dealt with me, where alſo hee refuſed not, to admit a notorious cõcubiner to both the ſacramẽts.

The fifth Motiue.

THe fifth motiue, is their moſt pernicious, & impious doctrine concerning the adoration and worſhipping of Images with the ſame worſhip, and adoration, wherewith the Perſons themſelues, whereof they are Images are adored, ſaue only, that the perſons are adored and worſhipped without any extrinſecall reſpect, (and onely for the intrinſecall dignitie which is in them) but the Images are adored and worſhipped for the dignitie and excellency of the perſons, which they repreſent, This doctrine is deliuered, by the Engliſh Prieſts, and Ignatians very * fearefully, nicely and mincingly, and therefore I finde that many deuout people of this kingdome, haue not yet perfectly drunke of the impuritie of this cup; but it is the moſt expreſſe, & ſelfe doctrine taught by the moſt Pontificians and learnedeſt Ignatians in their ſchooles, and bookes (they ate onely wary in reſpect of ſcandal, how they preach it in their pulpits) taught † by *Thomas Aquinas* their Angelicall Doctor: by the very Councell of Trent as *Suares* and *Vaſquez* expound it, of diuine adoration of Images, and other Ignatian Readers of diuinitie at Rome, as I haue often heard. It is the moſt expreſſe doctrine of their famous Caſuiſt Nauarre, and almoſt all their Summiſts, of Valentia, wherein he is moſt vehement, of *Vaſquez* who as *Endæmon* citeth him, teacheth that a man may worſhip God with a ſincere faith, (*per lapidem vel in lapide*) by a ſtone, or in a ſtone, and if I forget not, he affirmeth that a man may ſincerely worſhip God in and by the Diuels ſubſtance. u *Bellarmine* would ſeeme to haue an opinion and explication by himſelfe, but wherein he would ſeeme to differ, he affirmeth as badly, if not farre worſe, then others doe, he would haue forſooth, the prototipon, or perſon to be worſhiped directly,

* *Bell. l. 2. de imag. 22.*

† *3. q. 25. art. 3.* Councell of Trent as it is expounded by *Vaſq. lib. de adorat. 2. Suares. Tom. 1. diſput. 54 Nauar. in manual. cap. 31. Num. 32.* yea *Vaſq. apud Eudem. in parralel pag. 292.* teacheth that a man may worſhip God with a ſincere faith in a ſtone, or by a ſtone. He teacheth alſo that a mã may worſhip God by the deuils ſubſtance (as he is cited by *Eudæmon*) *l. 3. numer 31. Caieta. in 3. q. 25. art. 3. Azor inſtitut. lib. 9. cap. 6. Valentia. lib. 2 de idololat. cap. 7. Bananent. Albertus. Richar in 3. diſt. 9. al. i pene omnes.*

and (*per ſe*) for it ſelfe, or by it ſelfe: but the Image, (*per accidens*) accidentally and indirectly, as it is conſidered and vſed as an actuall repreſentation of the Prototipon: by which doctrine hee compoſeth in truth a certaine Idol of Chriſts Images, and the Images of Saints with their perſons making of them and their Images one obiect of adoration: [x] *Valentia* ſeemeth in this doctrine to be impudent, perſons for the good Ignatian will not ſticke to affirme, that diuine worſhip & honour, may and muſt be giuen directly, & *per ſe* to the Images, ſo it be not giuen to the as to Gods theſelues and ſo (ſaith he) it is not Idolatrie, (*O eorum animam:*) O earthly and crooked ſoule: It were impertinēt to cite Authors for this purpoſe, it is generally by them all moſt expreſly affirmed: by famous Cardinall *Palliotto*; and *Azorius* the Ignatian (my maſter in Rome) deliuereth [y] that it is generally the doctrine of all their doctors, that Images are to be adored and worſhipped with the very worſhip of the Perſons which they repreſent, for the Perſōs ſake. But I here proteſt before God, that as often as I haue read this doctrine in the Pontifician doctours, yet I neuer receiued it, and euer I haue perſwaded my acquaintance neither to beleeue it, nor to practiſe it (and therefore as I hope I haue the ſooner found mercy:) but yet I am blame-worthy, that I would ſo long continue in communion with ſuch impious and moſt abominable Idolaters, yea, and alſo ſometimes do ſome externall worſhip before Images, but my intention was euer caried from the Images to God and his Saints. I call this doctrine of adoration of Images, moſt impious and abominable, becauſe moſt expreſly, againſt the ſacred [z] word of God, and his ſecond eternall commaundement of the decalogue which they curtalled and mained, doe deliuer in their Catechiſmes, becauſe they would not haue ther ignominie diſcouered: it is alſo againſt the authoritie of all ancient Fathers whatſoeuer (and I challenge all the adorers and worſhippers of Images, to produce but one authenticall ſentence out of ſome ancient

x *Valentia. lib. 2. de Idol. cap. 7.*

* *Palliot. lib. de ſacris & prophan. imaginibus. ſæpe.*

y *Azorius lib. 9. inſtitut. cap. 6.*

z *Deut. 4. Exod. 20. Sapi. 14. ad Rom. 1. Epiſt. Ioh. 1. cap. 4. Iſai. Ierem. Baruch. Pſalm. ſæpiſſime.*

ancient Doctor of the Church for their adoration and worship.) They that will vnderstand what the ancient Church did beleeue concerning the adoration of Images, may read Saint [a] *Austen* with other Fathers, fully and clearely pronouncing against the adoring of such creatures. The Councel of Frankford consisting of all the Bishops of the West, assembled in the time of *Charles* the Great, against the Nicene Speudosinode vnder *Constantine* and *Irenes*, where the adoration, and worshipping of Images (although not so abhominably as is now taught by the Pontificians & Ignatians) was decreed, vtterly condemned, and detested the adoration of Images. But it is a world to see, how [b] *Bellarmine* endeuours to shift of the authoritie of this Councell of Frankford, which sometimes hee would gladly haue to be counterfaite, sometimes he endeuoreth to say, that the Fathers at Frankford did not condemne the second Nicence Councell, which commanded the adoration of Images, but another Councel of Constantinople, which consisting of almost al the Bishops of the East, did command the abolishing of all Images, in respect of the horrible abuses committed in the worshipping of them (the which Councell ought to take place, as being both before, and as frequent an assembly of Easterne Prelates, as that of Nice was) but it is too too apparant in the Councell of [c] Frankford, that they condemned that Easterne Councell of Nice in expresse termes, which had commanded the adoration of Images, and therefore the Fathers, with ioynt voyce concurring, pronounced that although sacred Images, were to be kept, yet notwithstanding they would not adore or worship them, least by so doing they should make Idols of them. Obserue Christian reader, the cunning impietie of the Pontificians: God hauing proclaimed in the institution of his law by

a *August. in Psal.* 113. *epist.* 119. & 59. *Tertul. lib. de idololatria sæpe. Amb de obitu Theodosij in epist. ad Valentinian.* 31. *non vult se deus in lapidibus coli*, God will not be worshipped in stones. *Et in epist. D. Pau. ad Eph.* And in his comment vpon the Epistle to the Romans by what reason, or by what authority may the Images of Saints or Angels be adored, when as the Angels and Saints would not suffer themselues to be adored? *Lactant. sæpissime. Hieron. in* 2. *Dani. Minutius Felix. in Octauio alii omnes.*

b *Bellar. lib.* 2 *de imag. cap.* 14.

c *Liber Caroli magni præfat.* See *Roger Houeden continuat. Bedæ, anno.* 792. & *Regino ad ann.* 794. *Hincma.* Archbishop of Rhemes in his Epistle against *Hincmar* of Laoun affirmeth as much. *Ionas Episc. Aurelian. lib de cultu imag. Abbas Vrsper.* Also testifieth as much, although the word *Constantinople* be foisted into his Historie *Chron.* 793.

Moses

Moſes in the ſecond commaundement againſt the adoration and worſhipping of any Images of any thing in heauen aboue, or in the earth beneath, yea and of himſelfe, as is there moſt perſpicuouſly deliuered according to the expoſition of the ancient [d] Fathers, and their owne beſt later doctours they haue to blinde the eyes of the ſimple, depriued them in their Catechiſmes, of the ſecond commaundement, yet becauſe they muſt deliuer a decalogue of Gods commaundements, ten in number, they haue diuided the laſt (as hauing moſt words in it) into two, in which diuiſion, although they pretend Saint *Auſten* for them, yet the whole ſtreame of other Fathers (ſome doubt is onely made of *Dioniſe* of Alexandria) is againſt them, therein who all otherwiſe deliuer and expound the ſame: I vrge them not ſo much for their diuiſion, as for that they being ſo continually reproued, for this their abuſe, yet they will not * ſet theſe words downe in their Catechiſmes, at leaſt as a part of the firſt commaundement, that ſuch ſimple perſons as by them are forbidden to read the Scriptures, might at leaſt be inſtructed, the law of God in their Catechiſmes: who conceiueth not, what is the cauſe of this? truly their horrible and Paganiſh abuſe of making and worſhipping Gods pictures, which they would not haue diſcouered to the ſimple and ingenuous Papiſt. But, how doe theſe prophane Pagane Philoſophers, (Diuines and Chriſtians I dare not herein cal them) defend themſelues from the ſinne of Idolatrie? Iuſtly as [e] *Dio, Chriſoſtomus, Maximus, Tyrius, Mercurius, Triſmegiſtus, Lampridius*, and other heatheniſh Philoſophers did defend themſelues againſt the ancient Chriſtians, obiecting vnto them idolatrie, in their Image and Idoll-worſhipping, (an Idoll and an Image adored is all one.) For as they ſaid, *ſummum primum maximum &c.* We worſhip and adore the chiefeſt, firſt, greateſt God, creator of all things, and conſeruer of all things, in and by the Images of gold, ſiluer, and ebonie: not as though they did beleeue theſe Images to be God himſelfe, but

d *Origen. contra Celſum. lib. 4. Damaſc. de orthod. fide. lib. 4. cap. 17. Theod. in Deuteron. q. 1 Sinod. Nicen. 2. Act. 3. 4. 5. 6. 7. Auguſt. de fide & Simbol. c. 7. Nicet. lib. de imaginibus. Abulenſis in 4. Deutron. Lira. Arnobius contra gentes. lib. 8. Omnes antiqui & ex recentioribus quamplures.*

* Thou ſhalt not make to thy ſelfe any grauen thing, nor the likeneſſe of any thing that is in heauen aboue, or the earth beneath, thou ſhalt not bow downe to thē, nor worſhip them, for I thy Lord God am a iealous God, &c.

e *Dio. Chriſoſt. orat. 12. de prima dei cognit. maxi. Tir. ſerm. 38 Lamprid. in Alexand.* ſee *Auſten. in Pſal. 113.*

but the representations onely of him: euen so, do our Pontificians excuse themselues. The Tridentine Fathers in their [f] Catechisme, doe seeme to acknowledge, that the wisest Ethniks did set diuers of their Images to represent the true God, and that the Iewes also did by their golden Calfe, which they worshipped, represent the true God of Israel: which also most clearly agreeth with holy Scripture, where *Aaron* saith, that the [g] feast which he appointed (hauing dedicated an Altar for the golden Calfe) was a feast instituted to *Iehoua*: the same also was done, and professed to be done, by *Micheas* his mother, [h] who protested of the siluer, whereof she had made her Idoll, she had sanctified it to *Iehouah*. And truly it is a matter so cleare in the old Paynims, that there is scarce any ancient [i] Historian with *Eusebius*, who deliuereth not their Pontificianlike excuses for their adorations of Images, when the ancient Christians obiected Idolatry to them. So these men, *Vasques*, *Cajetane*, *Paliot*, *Nauar*, *Suares*, *Valentia* acknowledge, that they giue diuine honour to the Images of Christ, but they commit not idolatrie, forsooth, because they do not giue their worship to Images as to Gods; or for that they beleeue any diuinitie to be in them: but this their excuse maketh them more inexcusable, as [k] *Ionas*, *Aurelianēsis* worthily sheweth, because, not esteeming them as Gods, nor beleeuing any diuinitie to be in them, yet notwithstanding they yeeld vnto them the same worship, as to God himselfe, for Gods sake and respect. (O ye heauens be astonished) they bow, they adore prostrate, groueling vpon the ground, to dead Images, senseless papers, blockes; they burne incense, lights, and candles to the same; and yet forsooth they must not be called Idolaters, because they worship God, with the Images, and all the worship they giue to the Images is for his sake. (O most crooked, metaphisicall conceits,) Heathenish Philosophie is the parent of most blasphemous idolatrie, which is so generally obserued amongst you that there is no Church, no Chappell, nor priuate Ora-

f *Catechis. Trident. in expos. primi precepti.* See *Ferus in* 17 *Act. Apost. Caietan in* 3. *q.* 25. *art* 3.

g *Exod.* 32.

h *Iudg.* 17.

i *Eusebius in l.* 8. *de præparat. Euang. sæpe, Varro apud August. de ciuit. lib.* 7. *& Scenola apud eundem ibidem. lib.* 4. *Plato in Phædon. Iudei in Egypto apud Ierem. cap.* 44.

k *Ionas Aurel. lib. de cultu imagin.*

torie, where you commit not theſe idolatrous fornications.

I remember how conformely to this their idolatrous diuinitie, the famous *Ignatian* [l] *Valentia* writeth, whoſe ſaying I could neuer read without aſtoniſhment: thus it is: *Neque abſurde profecto putaueris, B. Petrum, &c.* Neither ſhalt thou abſurdly thinke, bleſſed [m] *Peter*, to haue inſinuated ſome worſhip of (*ſimulachrorum*) grauen things, (to wit, ſacred Images) to be lawfull, when as he would by name dehort the faithfull from the vnlawfull worſhips (*Idolorum*) of Idols: for what * needed he, ſo determinately to note vnlawfull worſhippes (*ſimulachrorum*) of grauen things, Images, or Idols; if he had altogether iudged, no worſhips (*ſimulachrorum*) of Images, or grauen things lawfull? Thus farre moſt abſurdly their Moriſh and Pagane *Valentia*: alas Chriſtian Reader, into what extremitie are theſe men driuen, when they will thus depraue Scripture, to maintaine their ſuperſtitious kinde of image-latrie or Idolatrie to be lawfull? Their owne conſciences tell them, that traditions they haue none, (if they haue, I challenge them to produce them) [n] Saint *Gregorie* the firſt hath Traditions for them. I wiſh them to read him; and when they ſhall haue read him, I giue them leaue to adore Images if they regard his authoritie: I aske them alſo what tradition Saint [o] *Auſten* deliuereth, commenting vpon the Pſalmes, and writing to *Ianuarius*, who in the later place hath this ſaying: *Precepto primo prohiberi, ne quis colat vllam imaginem Dei, niſi vnam eandem, eum ipſo, videlicet Chriſtum*: It is forbidden (ſaith he) by the firſt commaundement, that any man worſhip any Image of God himſelfe, but one and the ſame with himſelfe, to wit Chriſt: and heere you ſee by the way, Saint *Auſtens* diuiſion of the tenne commaundements, maketh nothing for them, whoſe doctrine is ſo expreſſe againſt all adoration of the Images of God himſelfe, as nothing can be clearer, but belike they will expound him with all the auncient Fathers, forbidding the worſhipping of Images; to wit

[l] *Valent. lib. 2. de Idololatria. cap. 7.*

[m] 1. *Pet. 4.*

* See how this doctrine of Valentia agreeth with ſacred Scripture. 1. *ad Corinth. 12. Act. 7. & 15. 1. Iob. 5* where the Latine word *ſimulachrum* is vſed for Images worſhipped, that is, for Idols.

[n] *Grego. epiſt. 111. lib. 7. & ep. 9. lib. 9.*

[o] *Auguſt. in Pſal. 113. epiſt. 119. alias ſæpe in lib. de ciuitate dei.*

wit, that they must not be worshipped as Gods themselues, but may be worshipped for Gods sake, with diuine honour. So most vainly, the vaine *Ignatius Valentia* answereth, and Cardinall *Bellarmine* the Romane P pillar for Idolatrie. But I demaund in good earnest of these Pontificians, whether *Carpocrates*, who worshipped the Images of Christ, with incense and adoration; and *Alexander Severus* the wise and learned Emperour, who also worshipped the Images of Christ and *Abraham*, with those of some Philosophers, whether they reputed those pictures of Christ, to be Christ himselfe? can they be so shameless, as to say it, of such intelligent persons? and yet was not *Alexander*, reputed an Idolater? and *Carpocrates* by Saint q *Austen* accounted an heretike, for maintaining such worshippes of Images, for the holy persons sake, which they represented; and what may, and must we esteeme of such, who are obstinate and pertinacious approuers of their doctrine herein? what else, but account them idolatrous heretikes, and auoid them as Carpocratians. And surely whensoeuer the ancient Fathers and Scriptures do seeme to attribute to the heathens, that they esteemed their statues, and Images for Gods, they are to be vnderstood (*interpretatiue*) by interpretation, (to wit) because by their honours of adorations, incenses, sacrificing and such like, done at and before the presence of their statues, and to them for the Gods sakes which they did represent; they were by the same adorations interpreted to make the very statues and Images their Gods (like as now the Pontifician Images are called by many, the Papists Gods) for otherwise it is most cleare in all ancient records, that the wiser heathens, did not beleeue the very massie statues, and other pictures of their Gods, to be the very Gods themselues; for although they did thinke that in some of their principall sta-

P *Cardin. Bellar. lib. 2. de Ecclesia triumph*: writeth thus, *Si imagi, &c.* If the same worship be giuen to an Image which is giuen to God, the creature is worshipped alike with God, which certainly is Idolatrie: for idolatrie is not onely whē an Idol is worshipped, & God is forsaken, but also when an Idol is worshipped together with God: thus *Bellarmin*: by which it is cleare, that by his own iudgement he is an Idolater giuing the same worship to the Image of God for Gods sake as to God himselfe.

q *August. de haeres. cap. 7. Epiphan. haeres.* 27. *Irenae. lib. 1. cap. 24.* 1 See *Eusebius lib. 2. 3. & 4. de preparat. Euang. August. in Psal.* 113. *de ciuit. lib. 8. cap. 26. & alibi sepe Diodor. Sicul. lib. 16. Pausan. in Arcad. & alij*, agreeingly to sacred Scripture. *Sap. 13. & 14. ad Rom. 1.*

tues, where the deuill gaue Oracles ſometimes, that there dwelt ſome ſpiritual powers in them, yet moſt commonly, and for moſt part they proteſted of all other their Images, and ſtatues, that they were but repreſentations of the Gods which they worſhipped; as of the Sunne and Moone, which the Egyptians worſhipped, and as the Iewes in Taphnis in Egypt, ſacrificed to the Queene of heauen, for which *Ieremie* ſo grieuouſly reproued thē. *Iere.44.* And truly, this their diuinitie for adoration of Images, in reſpect of their repreſenting, doth quite ouerthrow all ſuch † arguments as are brought by their diuines, for tranſubſtantiation and reall preſence of Chriſt in the Sacrament out of thoſe Fathers who (as they pretend) ſay, that the Sacrament, it ſelfe is to be adored with diuine worſhip and adoration: for if diuine adoration and worſhip may be giuen to the pictures of Chriſt, and God the Father, becauſe they doe repreſent their moſt excellent & diuine perſons: why may not thoſe dreadfull miſteries of bread and wine, inſtituted by Chriſt, to put vs in mind by reuerend and religious vſe of the ſame, of his death and paſſion, and of himſelfe hanging vpon the Croſſe, (by which alſo the worthie receiuers haue a true and reall communion and participation of Chriſts bodie and bloud, and a reall communication of the infinite merits of Chriſts death and paſſion) be, for ſuch their effectuall repreſentation, remembrance, and liuely ſignification of Chriſt himſelfe, agreeingly to their diuinitie, adored and worſhipped with diuine worſhippe? not becauſe they are by conſubſtantiation as the Lutherans, or impanation as *Rupertus* and ſome others, or tranſubſtantiation as the Lateraniſtes, really and carnally, the very bodie and bloud of Chriſt, or Chriſt himſelfe: but becauſe they were by Chriſt himſelfe inſtituted, as moſt liuely Images of himſelfe, crucified and dead for mankinde? a farre more holy dedication, than the dedications of the Images of Sichem, Mount Serratto, Loretto, &c.

† Such arguments are vſed by *Bellarmine, Heskins Harding Coccius*, out of S. *Auſten. Epiſt. 118. & in Pſal. Areopag. de Hierarch. lib 3. Optatus lib. 6. Chriſoſt. Homil. 24. in 1. ad Corinth. Ciril. Catech. miſtag.*

A.

A diuersity and differenee heerein I demand; the which, becauſe it cannot be ſhewed, downe to the ground, fall, all their pretended Authorities, for Adoration of the Sacrament it ſelfe, to proue their pretended reall carnall preſence, and nouell tranſubſtantiation; to their no ſmall loſſe. For the myſtery of the Maſſe, is one of the gaineſulleſt trafficks, they doe vſe: as in like ſort, not a little profitable is the adoration, and worſhipping of images, which cauſeth ſuch a confluence of gifts at *Loretto, noſtre Dame de Hall*, and at *Sichem* &c. A great inducement, doubtleſſe, to many, to vphold with their vtmoſt power ſuch like worſhips, both there and in many other places. When I my ſelfe was laſt at *Sichem*, ſome yeere ſince, I was with my admiration informed by a Reuerend Prieſt of that place, that there was very ſmall credit to be giuen to the wonders, that were reported of that Image; before which I ſaw ſuch adorations, proſtrations, inuocations, that as in ſome I ſuſpected ſuperſtition, ſo in others I lamented their indiſcreetly zealous ignorance, and many their vnprofitable offerings. At Florence, in a field, hard without the City, ſome ſixteene yeers ſince, I my ſelfe, ſaw before another like Image, of the bleſſed Virgin, ſuch inuocations, Implorations, Oblations, of all ſorts, not without my aſtoniſhment, that I was in conſcience affrighted, to be preſent at ſuch their ſuperſtitious deuotions (and yet I my ſelfe, at that time was in heart, moſt ſtrongly addicted to the preſent Romane Church & Faith) but when I conſider the ſuperſtitious confidence, that was then and is ſtill put in that image, I doe not meruaile that [t] *Æneas Siluius* (afterwards called *Pius* the ſecond Pope) deliuereth in his Commentaries, how the Florentines, with other People thereabouts doe (*mira religione venerari eam imaginem*) with wonderfull religion, worſhip that Image, eſteeming the ſame, (*beneficam pluuiæ donatricem*) the liberall and bountifull giuer of raine; and therefore many religious pilgrimages, are made vnto it, by thoſe ſuperſtitious people, to the great profite of the Prieſts of that place. If

[t] *Æneas ſiluius lib. 2. Comment. editorum a Iohãne Gobellino.*

I had not ſeene theſe things I ſhould haue hardly beleeued this Pope reporting them.

Not many yeeres ſince, there was a certaine peece of wood, of the tree, where the Image of *Siehem* ſtood, which being framed into a picture, and repreſenting the image of *Sichem*, was at Saint *Omers* by the Biſhop of that City, ſuperſtitiouſly dedicated and ſet vp to bee adored in the French Ignatians Church, with ſuch often incenſings, adorings, bowings, proſtratings, lifting vp of hands, that truly it might iuſtly be meruailed, how Gods vengeance, did not fall vpon ſuch impudent Idolaters, or the earth not open & ſwallow them vp: but great was the commodity and profit which thereby redounded to the Ignatians: and therefore the rather ſuch contemptible creatures may and ought to bee honoured with diuine worſhip, though they haue neither tradition, Scripture, nor Ancient Father to iuſtifie their proceeding herein. The Clerke of a poore Church, in that City obſerуing what immenſe profite, came to the Ignatians thereby, to bring ſome commodity to his poore neglected Church, deuiſeth a pretty pranke for that purpoſe. He cunningly and ſecretly remoueth a picture of the bleſſed Virgin, from an obſcure place, in which it ſtood, into a more eminent, and principall place of the ſame Church, making and giuing out, as though the bleſſed Virgins picture, diſcontented with her former ſtanding, had remoued it ſelfe to a place fitter for adoration, and worſhip. This picture was by ſome ſuperſtitious people preſently admired, and frequented, and the miracle by the Biſhop and the Ignatians alſo defended as probable; conſidering, ſaid the wiſe men of *S. Omers*, the dayly wondrous operations of the Images at *Sichem* and *Loretto*: but the Eſtcheuines, and Magiſtrates of the Citie, ſuſpecting ſome legerdemaine, very ſhortly by great diligence found the knauery, and according to his deſerts, cauſed the vilanous Clerke to be puniſhed. But heere I obſerue how eaſily the ſuperſtitious Biſhop and Ignatians, might haue beene ſeduced, and how credulous

A pretty prank of a Saint Omeriſtia Clark.

credulous they are in such things. Like credulity, was obserued certain yeers since, in the learned and Peereleſſe Vniuerſitie of Doway, where in a certaine ſmall and poore Chappell, was the picture of the bleſſed Virgin *Mary*, as lying in Childebedde after trauaile (ſuch foppe-ries were permitted in that famous Vniuerſity) the which alſo, was with a linuen veile couered, as the faſhion is for women lying in Childbed: this image, vpon a certain time to ſome deuout and ſimple women which came to ſupplicate for happy deliuerance, ſeemed to moue, and ſtirre it ſelfe: the report whereof, flew vp and downe the City, as if the Virgin her ſelfe had beene come downe to lye in childbed againe. This report cauſed admiration, amongſt the Dowiſts: admiration, cauſed great deuotion; deuotion, frequentation to the picture: frequentation a neceſſary purpoſe to remoue the picture, and to place it in ſome more capable Church or Chappell: the remoouall wherof, being attempted; thoſe Maſons who went about it, inſteed of the Mother of Clemency, and Virgin *Mary*, felt the wrathfull vengeance of the iuſt Iudge; for one of them was with ſtones that fell downe vpon him, preſently ſlaine, the ſecond wounded, and the third very hardly eſcaped. *Tormenta paucorum, exempla ſunt omnium*, the Torments of a few are examples for many. But [a] the God of this world hath ſo blinded the eies of theſe men, that ſeeing theſe things, they ſee them not, but ſtill moſt eagerly, giue themſelues to beleeue lies; doubtleſſe theſe are the times of which [b] S. *Gregory* ſo liuely diſcourſeth, ſhewing that Antichriſt, and his Miniſters, ſhall worke ſo many lying prodigies and wonders, that all which the true Church ſhall doe, in compariſon of them ſhall ſeeme nothing at all.

a 2. *ad Corin.* 4.

b *Greg. apud Paterium. expoſ. in* 2. *ad Theſſal.* 2.

But to proceed, although this Adoration, and worſhipping of creatures in this ſort, be moſt inexculable, yet more inexcuſeable is their inuocation of the pictures, & croſſe it ſelfe. I doe not heere impute this error, to the learned, who are acquainted, with the figure of *Proſopopeia*, taking one

perſon for another, and inuocating one, in ſteed of another but in reſpect of the ſimple, and ignorant; for how can they without manifeſt danger of idolatry, vnderſtand that inuocation of the Croſſe it ſelfe, (*O crux Aue, &c.*) All haile O Croſſe, the * onely hope in this time of Paſſion, increaſe iuſtice to the pious, giue pardon to the guilty? And how can they vnderſtand, that the Croſſe ſhould increaſe Iuſtice, giue pardon? But there is a praier to be made to the face it ſelfe of Veronica, to the deuout rehearſing of which *Iohn* the 22. Pope gaue Indulgences of a thouſand yeares as it is expreſſed in a booke intituled *Antidotary* of the ſoule. This praier cannot be excuſed by the figure of *Proſopopey* by one perſon being taken for another: for the praier is directly made to the corruptible figure; that it would bring the ſuppliant to the incorruptible face. Thus it is in meeter.

* In paſſion weeke the croſſe or crucifixe is the only hope, but at other times whē *Salue regina* is ſong the bleſſed Virgin is their hope and life alſo.

It is not imaginable what like abuſes of prayers were vſed in the old time deuiſed by the ſuperſtitious monks.

Salue noſtrum gaudium, in hac vita dura,
Labili et fragili, cito peritura;
Nos deduc ad propria, O fulcie figura
Ad videndam faciem, quæ eſt Chriſti pura.

All haile our ioy, in this hard life,
Both ſlippery, frail, and ſwift in her decay,
O happy figure, bring vs all to our true life.
To ſee Chriſt, his pure face, for euer, and for aye.

In which prayer I cannot but wonder, what excellency *Iohn* the 22. could find, to grant to the deuout rehearſing thereof a 1000. yeers pardon, it may be, becauſe he held that the bleſſed Saints ſhould not ſee Gods face, vntill the generall reſurrection; the ſame perſwaſion moued him, to giue ſuch a liberall pardon to thoſe, who would deuoutly behold, and inuocate a materiall, and corruptible ſhadow, and figure, of that infinitely reſplendant, and ſhining maieſty. Surely this kind of inuocating figures, and pictures, was in ſome ſort practiſed by thoſe three (of tenne wicked

ked Diuels, cast out of one *Catharine Bus* as *Chambers* reporteth, who at their going out, cried out thus, *Vive, nostre dame, du Sichem. Vive, nostre dame du Sichem. Live our Lady of Sichem, Live our Lady of Sichem*; who constraineth vs to go out. What? may it bee thought, these wicked Fiends did call vpon the most blessed Virgin *Mary* of Heauen with the name of our Lady of *Sichem*? what meant they? tell me O *Chambers* when they called the Image of *Sichem* our Lady of *Sichem*? was it, becaus the same is there worshipped, and adored too too diuinely? yea with more honour, then the most blessed Virgin her selfe would accept of, if shee were conuersant amongst vs vpon earth: doubtlesse, for no other respect, did they call that image (*nostre Dame*) Our Lady, but becaus therein, God is most prophanely dispoiled, of a great part of his honour, which is giuen to the Image, and taken from God. I should be blasphemous, to call any image, which may represent that immaculate Virgin, and sacred Mother of my Sauiour Iesus, in that respect only that it doth represent her, or put vs in minde, of the great things which God hath done vnto her and for which she shall be called blessed, for al generations I repeat and say againe, blessed for all Generations: But I dare pronounce, with the Fathers of the Councel of Francford and Constantinople, and with all the Ancient Church, that not onely any of that blessed Virgins pictures, but euen the Pictures of God himselfe, are to bee accounted as very Idols; if they bee adored and worshipped, with religious worship, such as is due to the persons, whome they represent: and that indeed, such Images beeing so adored, and worshipped, with religious worship, such as is due to the persons, may bee deseruingly so called by Belzebub, and all his crue (our Lords, our Ladies) O immortall God, what meruaile, that they thus superstitiously abuse, and adore thy images, when they giue such religious worship, to their holy water to their *Agnus Dei*? beeing

* *Robert Chambers* in his booke of the miracles of S*t* *Them* page. 211. that the Diuels words were these in french *Viue, nostre Dame de mountagu qui nous fait sortir*. Which he englisheth thus. Honour be to our Lady of Mountagu who maketh vs to depart.

y Luke 1.

small peeces of waxe with a little Balſamum and Oyle mingled together? What iniury do they to thy pretious bloud, whom ſafety both of body, and ſoule is both prayed for, and hoped for by ſprinkling of a little holy water, (*Salus fiat ſtis omnes, ad quos peruenit aqua iſta*) they are all ſaued (ſay they) to whom this water commeth, or vpon whom this water commeth, ſaith their Priest, ſprinkling holy water. What blaſphemy againſt the Merits of your ſacred paſſion, that they ſhould teach thus of their *Agnus Dei's*, little peeces of waxe, with the forme of a lambe vpon them (*nam vnus malignum frangit ſeus Chriſti ſanguis et angit*) they driue away all that is malignant and breake ſinne, as the bloud of Chriſt. O intollerable blaſphemy: no meruaile that our Pontificians, will keepe them with the hazard of a premunire, if they bee of like force, with the bloud of the lambe, that they think no plague, no peſtilence, no * fire no Diuell can annoy them, if they haue one of theſe Iewels. But I proteſt heere before the heauens, that I haue known diuers much addicted to them, and to the wearing of them and yet inconſolably tempted, and afflicted, yea and it is moſt aſſured, the Diuell hath not ſo much power ouer any as ouer ſuch, that leaue to put their whole affiance in the inuincible name and power of Ieſus; and do flee, to ſuch baſe elements, and contemptible Creatures, deuiſed by their Popes trabes for wares of Marchandize, to their Courtiers, the more to vſe. But as pretious Iewels, as they are, you ſhall ſtand know any Prieſts to vſe them. I haue interpreted the neglect of them in Prieſts to their knowledge of the weakeneſſe of them: and the veneration of them in the laity, to meere ignorance, as likewiſe of their graines, which are ſo eagerly ſought for by them: a ſight ornament, but little regarded by the iudicious, and intelligent: yet the Marchandiſe of graynes, is ſo profitable, that many of their Prieſts, inculcate, and commende the vſe of them, to their Families amongſt whom, you ſhall find ſome few, of that ſuperſtiti-

ous,

z *Miſſalia. in formu. benedict. aquæ.*

a *Liber ceremonial. cap. de conſecra. Agnus dei.*

Their late S. *Boromey.* did in his Councel at Millaine, prouide diuers ſuperſtitious ordets for the worſhipping of theſe Vanities.

* A prodigious huffing out of a Candle, by an *Agnus Dei*, is reported by a certain Ignatiã doctor *Nor.* my old ſchoolfellow. It is thus: two braue Gallants put to a burning candle an *Agnus Dei*, to make triall whether (as it is reported) it had force againſt fire or not. Heare the miracle; the candle was twice huffed out, the beholders left in darkneſſe and at ſight of the prodigy 2. or 3. of the beholders were conuerted to the Popiſh Church as the ſaid D. glorieth.

ous, Noble, Iaponians diſpoſition and iudgement, who be-
ing newly conuerted to the Popes Faith, and baptized by
one of the Ignatians, preſently [b] was entertained, with the
loſſe of al that euer he had by fire: but he found forſooth a
ful recompenſe and happy exchange: for one of the Ignati-
ans beſtowed a bleſſed graine vpon him; by which hee
ſhould aſſuredly get a plenary indulgence and eſcape the
fire of purgatory. Although he had here loſt all his worldly
ſubſtance by fire: and he was ſo glad of that graine, that (if
it pleaſe you to beleeue the Ignatian relator) hee eſteemed
the loſſe of all his wealth as nothing hauing gotten ſuch a
* Iewell. O vanity of vanities, how forcibly doth the ſpi-
rit of errour, worke with ſuch, who haue not receiued the
Charity of truth: but, if the graine of the Iaponian ſtood
him, in no more ſtead for a plenary, then the plenary abſo-
lution, which a certaine Pope, appointed his Ghoſtly Fa-
ther, to giue himſelfe at his death, he might perhaps eſcape
purgatory fire and light vpon a worſe fire notwithſtanding
his graine. The Hiſtory, of that Pope is thus written, by one
[c] *Iacobus a Paradiſo*. The Pope beeing neer his end, cal-
led a Prieſt, and gaue him authority to giue to himſelfe a
plenary pardon, the which hee deuoutly receiuing ſo dyed
with his plenary: not long after, he appeared to the Prieſt,
like a man damned; to whom ſaith the Prieſt, what? are you
damned? why? did not you receiue a plenary indulgence? I
did ſo, ſaith the Pope; but the Supreme Iudge, did not ap-
proue that abſolution: doubtleſſe the ſupreme Iudge, ap-
proueth none of their vain indulgences, by grains, by which
they draw Chriſtians from their onely affiance in the blood
of his ſonne in whoſe name [d] only is ſaluation; and to put
hope of Sanctification and ſaluation where none is, nor
can be. Dreadfull are their abuſes, in many of their conſe-
crations: how horrible, that* when they require & beſeech
the diuine grace, ſhould come downe into their Patents,
the holy Ghoſt ſhould come downe into ſuch bookes as
they bleſſe, the holy Ghoſt, ſhould come downe into their
belles, which they moſt ſuperſtitiouſly, and vainely bleſſe

b *Litere Iaponi-
ce.* in which I
haue read this
often.

* An *Agnus dei*
after loſſe by
fire would
haue come too
late: therfore a
graine againſt
purgatory fire.

c *Iaco. de par ad.
Carthuſi. in ſpe-
culo magno Ex-
empl. verbo in-
dulgentia p. 424.*

d *Acts 4.*

* *Forme Orati-
onum ad benedi-
cendum in ma-
nual. ſecundum
vſum ſarum in
vſu apud noſtros
Anglos.*

and conſecrate, with an apiſh kind of Baptiſme. Yea they annoint the bels, with their moſt ſacred oyles, into which oyles the very Holy Ghoſt by meanes of their inuocations e doth ſpecially reſide and dwell as they openly profeſſe & pronounce in their Pontificalls. Many of theſe things are found, In their rituall according to the vſe of *Sarum* and now vſed in *England* with Maſter *Mathews* the Monkes and my old Romane Schoolefellows annotations vpon it, and they haue for concluſion of many of their ſopperies this * ſanctifying prayer by which any Prieſt may bleſſe, or conſecrate any creature, he ſhall pleaſe, ſo effectually that (to vſe f their owne words) by the comming downe of the holy Ghoſt, vppon it, by the religious vſes thereof, any one, may obteine, both ſafety of ſoule, and health of body. Infinitely, are their corruptions and vanities. All which, when I now obſerue with my ſelfe not onely as abuſes and practiſes of priuate men, through corrupt affections, but as lawes, and ceremonies, generally obſerued throughout the Romane Church, I do not without greate confuſion, and ſhame, lament and bewaile my bewitching, to think with my ſelfe, that either I, or any one but of ordinary knowledge of Chriſts doctrine, ſhould haue liued in the idle ſeruitude, of ſuch comtemptible creatures, and to haue giuen any iot of that honor and confidence, which is due and peculiar to the immortall and euerliuing God, by ioyning or partaking with ſuch, who haue ioined the adoration of diuine Maieſty, with the adoration of earthly corruptible cretures, his Images: ſurely, as the Saint omeriſtian Libell, which is out againſt mee, calleth mee for my writing the booke for the Oath of Allegeance lunatike, I was ſo then, when I beleeued ſuch trumperies, bewitched with Romes cup. (Of what force, good God is education in any religion & preſent poſſeſſion and profeſſion of any faith) but now with hart proſtrate, I adore that Clemency of Ieſus the man & God orient, who g through the bowels of mercy, hath illuminated me, who ſate in darknes, & directed my feet into the way of his peace.

e *Pontificall. in forma conferat. Chriſm.*

* Note of what omnipotency ouer the grace of the holy Ghoſt the Popiſh Church maketh her Prieſts to be.

f *Benedictio ad omnia quæcunq; volueris.* A form of bleſſing vpon what things ſoeuer thou wilt. Manual. vſed by Engliſh Prieſts page. 168.

g Luke. 1.

I could

I could neuer whilſt I was in Rome, and a trauailer through other hot countries, heare of the ouerflowing and inundation of thoſe moſt nefarious, abhominable, and not to be named ſinnes amongſt them: nor neuer read the firſt Chapter of Saint *Pauls* Epiſtle to the Romanes, where the exectable crimes of Idolatrie, and the other nefarious, and not to be named crimes are by the Apoſtle coupled and aſſociated together, as indiuiduall companions following each from other, either by corruption of nature, likeneſſe of ſpirits, or Gods ſecret iudgement: but I euer had withall ſome ſecret ſuggeſtions, left as the old Paynims, and heatheniſh Philoſophers, were deliuered ouer into reprobate ſenſes, to change naturall vſe into abhomination, for that they had changed Gods glorie, and giuen the ſame to corruptible creatures, and corruptible Images: ſo alſo the Romaniſts in reſpect of like changing of Gods glorie, and communicating part thereof, to corruptible Images, were giuen ouer, to ſuch reprobate ſenſe, as to change naturall vſe, into almoſt nefarious abhominations: Pardon me, O ye Pontifician Prelates, Laikes, &c. God knoweth, I write not this to calumniate you, or to aggrauate againſt you: what was the ſinne of h Sodome? heare the holy Ghoſt telling you, pride of life, faturitie of bread, and idleneſſe of life O moſt mercifull Sauiour of mankinde, open their eyes, that they may ſee and lament all the abhominations which be committed within thy houſe within thy wals: and inſpire into their harts, to keepe their veſſels in ſanctification: and rather to vſe, that remedie by thee and nature prouided, then to commit one of thoſe nefarious ſinnes, for which onely, thy moſt iuſt wrath might be iuſtly moued, to deſolate the whole world, and to deſtroy not only the actors, but their aſſociates and partakers in their idolatries, although otherwiſe themſelues not to be touched with thoſe enormious crimes, for which thy iuſt wrath with fire conſumed thoſe fiue Cities of old, as in like ſort within this thy kingdome, thou did-

h *Ezech.16.*

deſt with fire conſume, for like abhomination, a Monaſterie of certaine religious as [i] *Beda* relateth: and as at Valencine in the Low countries it is fearefully and horribly reported by a [k] reuerend Prieſt there, that it is doubted in that Citie by religious perſons, that thy wrath did conſume with fire, the Church and houſe of the Capuchine friers, for ſome like abomination committed in their Church: althogh by ſome others it is giuen out, that the heretikes (ſo they call thoſe of the reformed Church) did for malice caſt fire vpon their Church, which was firſt of all with that reuengefull flame conſumed.

Gen. 19.

[i] *lib. 4. hiſt. ca. 25*

[k] *M. R. P.*

The ſixth Motiue.

The fixt motiue.

THE ſixth Motiue I deduct out of certaine obſeruations touching the Maſſe. Theſe ſixteene yeares and vpward, hauing practiſed the ſame, I haue oftentimes had cleare ſuggeſtions aga inſt the authoritie of it, as not to be Apoſtolicall, and of Chriſt and his Apoſtles inſtitution: as they moſt eagerly (not without cauſe it being the very foundation of their religion) pretend, but any ſubſtantiall reaſon for their pretended Apoſtolicall tradition herein I could neuer read, I rather found in *Platina, Gulielmus Durandus, Stephanus, Durantus, Almarius, Sigibertus, Gabriel Biel, Polidore Virgil*, and diuers other their Pontifician Doctors, who either haue commented vpon their rites, or mentioned the inſtitutions, and beginnings of the ſubſtantiall parts of their Maſſe, that they did attribute, all the parts of the Maſſe to the inſtitution and ordainlng of ſuch Popes as liued, after the Apoſtles times, yea many of them diuers hundreds of yeares; yea they related theſe things ſo weakely, and with ſo ſmall ſhew of proofe out of antiquitie (iuſt none at all) that ſometimes I greatly ſuſpected the Maſſe, to be like a garment,

of

of ragges patched together, and gathered from diuers places vnknowne, for the Maſſe to be patched vp, with diuers prayers and parts, the Authors whereof could not poſſibly by any meanes certainly be produced: but that which moſt of all troubled me, was to read in Saint *Gregory* himſelfe confeſſing that the Apoſtles did conſecrate with the Lords prayer onely: and withall acknowledging that one called *Scholaſticus*, had compoſed the office and Canon of the Maſſe: notwithſtanding, all theſe doubts I reiected then as temptations, not doubting but that the Canon of the Maſſe was of the Apoſtles inſtituting: although I ſaw euident demonſtrations to the contrary, ſo powerfull with me, was the authoritie of the preſent viſible Romane Church: but (*quia ignorans feci miſericordiam conſecutus ſum*,) becauſe I did it with moſt zealous ignorance I haue obtained mercie. I now plainly ſee, that it is a thing morally impoſſible that the Apoſtles ſhould be the authors of the Romane Canon of the Maſſe, and yet ſhould neuer vſe the ſame, (being ſo much [m] giuen to prayers, and preaching) but celebrate the diuine miſteries, with our Lords prayer onely: as not onely [n] Saint *Gregorie*, but diuers others doe deliuer, vſing a Lyturgie, as it is deſcribed by Saint *Iuſtine*, doubtleſſe, more like the Engliſh Lytuitgie then the Romane Maſſe: I obſerued alſo, that downe muſt the authoritie of all thoſe Hiſtorians, *Platina*, *Almaricus*, *Polidore*, *Durandus*, *Durantus*, and very many others, who attribute the inſtitution and ordaining of all parts of the Maſſe to diuers Popes liuing long after the Apoſtles: down alſo muſt that notable miracle, written by [o] *Iacobus à Voragine* an Archbiſhop amongſt them in Italy at Genoa: the miracle was thus, and ſhewed in the time of *Adrian* Pope, when there was great contention in the Church, about the Canon of the Maſſe. Thus it was; the miſſall of *Gregorie* was laid, with that of Saint *Ambroſe* together vpon the Altar, in Saint *Peters* Church, and left thereupon all night: that God would vouchſafe by miracle to demonſtrate, which

[l] *Greg. lib. 7. Epiſt. 64.*

[m] *Acts. cap. 6. & 13.*

[n] *Greg. lib. 7. Epiſt. 64. Cardin Cuſan. ep. 7. Amalarius de Eccle. offic. lib. 3. Rupert. de diuinis off. lib. 2. Hieron lib. 3. contra Pelag. Naucler. Platina Caſſander alib.*

[o] *Iacobus in vita Gregor. primi.*

which of thoſe two he would approue for the vſe of the whole weſterne Church: God did ſo, accordingly, ſaith the wiſe Archbiſhop. For the miſſall of Saint *Gregorie* was * rent into leaues, and caſt vp and downe the bodie of the Church: but that of Saint *Ambroſe* laid open vpon the Altar readie to be read: and ſo thoſe ancient ſages, with *Adrian* their head, gathered, that the renting of Saint *Gregories* miſſall, and ſcattering of the leaues of the ſame about the Church did ſhew, that it was Gods will, that the ſame ſhould be vſed throughout the whole weſterne Church, but Saint *Ambroſes* miſſall (becauſe it was laid open in Saint *Peters* Church vpon an Altar, as readie to be there vſed:) therefore the ſame forſooth muſt be vſed onely in Saint *Ambroſes* Church of Millane. What wiſe coniecturer would not rather haue gathered the contrarie, that the miſſall of *Ambroſe* ſhould be vſed, but that of *Gregorie* deſpiſed, but had you gone O ye Pontificians (*ad legem & ad teſtimonium*) to the law and teſtimonie, to the diuine Scriptures (as you p are commaunded) and not tempt God with expecting of teſtimonies from the dead, which is, dangerous, ſuperſtitious, damnable you would neuer haue ſo ſhamefully forgotten your ſelues. And how is it imaginable, that if the Apoſtles inſtituted a Canon of Maſſe deliuered to the Romane Church (which alſo Saint *Ambroſe* being made of a Catechumen a Biſhop could not but find vſed and practiſed in his Church of Millane) (how durſt that Biſhop afterwards, attempt to frame a new Canon for his Church, omitting to vſe that of the Apoſtles?) but perhaps he vſed theirs in the forenoone, & his own in the afternoone or elſe the two Canons had their turnes one after another. Alas how are the ſages of *Pharaoh*, caught in their coniecturing. And conſider Chriſtian Reader, how can this miracle ſtand, if the Canon of Maſſe had beene inſtituted by the Apoſtles, and accordingly had beene practiſed both in France and Italy, and other Churches (for I hope Maſſe was ſaid throughout Italy

* The Roman Canon hath euer worſt ſucceſſe at ſuch trials, for as it was heere rent ſo *Don Rodrigo* Archbiſhop of Toledo, aboue 300. and 40. yeares ago reporteth, *lib6. cap.* 25. of his hiſtorie, that when trial was made betwixt the Gothian and Toletan Canon, and the Romane, firſt by priuate combate of two Knights, after by fire et both trials the Toletan Canon preuailed, the Knight for the Romane Canon was ouercome, and at the ſecond trial the fire conſumed the Popes Canon, that of Toledo being vntouched.

p *Iſai.* 8.

Italie and France before the miracle) what needed then *Charles* the Great to haue aſſiſted with his Imperiall authoritie, *Adrian* the Pope for the bringing in to vſe the miſſall of * Saint *Gregorie*? and the excluſion of that of Saint *Ambroſe* (Millane onely excepted where it is now vſed) from all other Churches? away, away with theſe vanities: Againe, I demaund how could *Scholaſticus* a priuate perſon of the Church or Citie of Rome, or ſome other Church (although p *Bellarmine* the profound Cardinall, would to the laughter of all, faine q haue Saint *Peter* ſignified vnder the name of *Scholaſticus*) compoſe the Canon of the Maſſe, if the Apoſtles had made it, and the whole Chriſtian weſterne Church, had practiſed it before? Did Saint *Gregorie* know that the Apoſtle made the Canon, and that *Scholaſticus* was onely gatherer, or ſetter together in ſome better methode of that which the Apoſtles had compoſed, and the Church of Rome in ſome ſort perhaps neglected till *Scholaſticus* his time; and ſo to need his ordering and amending? (doubtleſſe S. *Gregorie* nameth *Scholaſticus* as a man wel known to *Iohn* of Siracuſe, to whom he wrote that Epiſtle: and I thinke it would proue the wits of *Bellarmine* and all the Iguatians to find where S. *Peter*, or any of the twelue Apoſtles were ſurnamed by the name *Scholaſticus*) if S. *Gregorie* knew this, why doth he not expreſſe it? nay why doth he moſt expreſly inſinuate the contrary? affirming expreſly that the Apoſtles celebrated the dreadful miſteries, only with the Lords praier? In his 64 Epiſtle of his 7. booke theſe are his words: *Orationem vero dominicam, &c.* the Lords praier, we therefore ſaid preſently after the praiers, becauſe it was the cuſtome of the Apoſtles, that they did conſecrate the hoſt of oblation at our Lords prayer onely: and it ſeemed to me verie inconuenient, that wee ſhould ſay the prayer, which *Scholaſticus* had compoſed, ouer the oblation, and ſhould not vſe the tradition, which our Lord had compoſed, ouer his bodie and bloud. Thus moſt expreſly Saint *Gregorie*,

* It is meere vanity to think that the Canon as it is now, was ſo in Saint *Gregories* daies.

p *Bellarm. lib. 2. de miſſa. cap. 12.*

q *Bellarmine* called great pillar of the Church, and the *Auſten* of our time by *Ba demon* in his confutation of *Anticott. pa. 48* r M. *Thomas Iames* worthily obſerueth out of S. *Gregorie* that Scholaſticus was a vſual name, and often mentioned in S. *Greg. lib. 2. epiſt. miſſa ſcholaſtico duci. & lib. 9. epiſt. 14. epiſt. miſſa. ſcholaſtic. defenſori. & lib. 7. ep. 32. lib. 6. ep. 26. lib. 3. ep. 38. lib. 6. ep. 45. & alias.*

the which authoritie must downe to the ground, or else S. *Gregorie* be appeached of equiuocating or of ignorance, that he knew not the tradition, vpon which the Canon of Masse was founded; as our present Romanists would now perswade the world: But nothing, be it neuer so manifest, must ouerthrow the Canon of their Masse (which indeed is the verie life of the present Pontifician Church, and the liuelihood of their Priests, Monkes, and Prelates) and yet through the many impertinences, contradictions, contrarieties which are in it, downe it will. For, if [f] the very first prayer almost, which is this, (*Oramus te Domine, &c.* We beseech thee O Lord, by the merits of those Saintes, whose reliques are heere, that thou vouchsafe to giue vs pardon of all our sinnes) may take place, and that by the merits of Saints sins are forgiuen, and pardoned; what neede to expect a further propitiatorie sacrifice in the Masse? I proposed not long since, to the[t] chiefe in this house, how, a certaine prayer in the porteste which hath thus, (*vt meritis sanctorum æternitatis gloriam consequamur*, that, by the merites of Saints, we may obtaine the glorie of eternitie) was to be vnderstoode? Considering and pausing a while, he yealded this answere; by their intercessions; to which I replied, out of their owne doctrine, thus; that intercessions of Saints in Heauen are not merits; and [u] that glorie being first due vnto vs, by vertue of iustification in Christ Iesus, through [x] faith working by charitie, it was not in any sense, to be giuen to vs, for the merits of Saints: some replies passed betwixt vs, and in the end he came, to affirme this proposition, to be Catholike, to wit, (*Saluamur meritis sanctorum*) we are saued by the merits of Saints, of which proposition, demaunding the opinion of a [y] learned Priest sitting by, his answere was, that it was a sound proposition, (*sano intellectu*) being well vnderstoode. Thus they. O Iesus onely Redeemer, what vile wrong is done to thy infi-

[f] *Introit. ad altare.*

[t] *M. G. Bl.*

[u] *Rom. 8.*

[x] *Galat. 5.*

[y] *M. A. H.*

infinite merits, when thus they aſſociate with thy merits, the merits of Saintes, to haue a reall and meritorious concurrence, for remiſſion of our ſinnes? And when ioyntly of thy merites, and the merites of thy ſeruants, is by them compoſed the treaſure of the Pontifician Church: by which they pretend to deliuer ſoules from Purgatorie? But alas, rather they delude many ſimple fooles, and diſpoyle them of their treaſure and wealth.

To proceede, whereas in the [z] Prayer, when the bread is offered vp to God vpon the Patten, it is expreſly called, (*Hæc immaculata hoſtia*,) this immaculate hoſt, and is ſaid to be offered, (*pro innumerabilibus peccatis*) for innumerable ſinnes (*pro viuis & defunctis*,) for the liuing and the dead: (*vt illis proficiat ad ſaluiem, & vitam æternam*) that it may profite them to eternall life and ſaluation: and likewiſe, when the Chalice is offered vp with wine onely in it, in their owne confeſſion, as being long before the time of their imagined tranſubſtantiation it is thus ſaid of the ſame Chalice of wine (*pro totius mundi ſalute in conſpectu, &c.*) that it may aſcend as a ſweet ſmell before the ſight of the diuine Maieſtie, for the ſaluation of the whole world, by the two which offertories it is euident, what manner of ſacrifice, the Authors of them two beleeued to be in the maſſe: truly the very ſame, that [a] Saint *Iuſtine*, *Irenæus*, and other ancient Fathers, deliuer, to wit, of thankſgiuing, commemoratiue, and of Gods creatures, not of the verie bodie and bloud of Chriſt, tranſubſtantiated. But obſerue, now commeth *Clement* the eight, and he in his miſſals (what miſterie is in it, God knoweth) in that ſhort prayer of offering, which the people make, being thereunto inuited by the Prieſts, and in which, they pray thus, (*ſuſcipiat Dominus hoc ſa-*

z *Offertorium.*

a *Finitis ab eo, qui præfectus eſt,* ſaith *Iuſtine Apolog.* 2. Thankeſgiuings & praiers being ended by him, who is the chiefe as prefect, and acclamations being made, by the whole people, the Deacons, whom we ſo call, giue to euerie one preſent, a part of the bread, and of the water and wine, conſecrated, and doe carie to thoſe, who are not preſent. *Origen in Leuit. hom.* 7. *Irenæ. lib.* 4. *cap.* 32. & 34. *Chryſoſt. in Pſalm.* 22. *Ambroſ. de ſacramentis lib.* 4. *cap.* 5. *Auguſt. de doctrin. Chriſtian. lib.* 3. *cap.* 16. & *in Pſalm.* 98. & *tract.* 59. *in Ioh. Hieron.* 26 *in Math. Author. operis imperfect. in Matth. Homel* 11. *clariſsime. Bertram. lib. de corp. & ſangu. Domin. Theodoret. in cap.* 8. *ad Hebre. Fulgen. de fid. ad Petrum. cap.* 19. *Lyturgia Ambroſ. Baſil.*

crificium, de manibus tuis, &c.) Our Lord, receiue this ſacrifice from thy hands to the glorie of his name, for our profit, and of all this holy Church: he hath commaunded the article (*hoc*) this, to be left out: the miſterie of which ſubtraction, who may not coniecture? becauſe the demonſtratiue article (*hoc*) this, in this place, doth moſt ſpecially and peculiarly demonſtrate, the ſacrifice offered vp to God for the honor of his name, & benefit of his holy Church: therfore leſt the people, who pronoũce that prayer, ſhould by the ſame be brought to vnderſtand, what manner of ſacrifice the ancient authors thereof deliuered, the word (*hoc*) this, muſt be raſed, and they left to expect another ſacrifice, truly propitiatorie forſooth in the Maſſe. Such a Sacrifice as the Autours of this prayer, and of many others that goe, both before conſecration, and after, neuer knew nor taught: ſo that if a man will vnderſtand them ingeniouſly, and with an vnpartiall eye, read them, it will be morally impoſſible, for him to thinke that they beleeued the Laterane tranſubſtantiation, as it is defended by the Pontificians: I will herein onely except the authours of the rubrickes in the Maſſes, which are almoſt continually more or leſſe, changed as now of late in the laſt edition, [b] *Clement* forſooth (marke a pretie tricke) wil haue, the Prieſt not loudly to the people and eleuating of the Chalice, (as the former *cuſtome was) but ſecretly, and at the ſetting downe of the Chalice, to ſay thoſe words of Chriſt: (*hæc quotieſcunque, &c.*) as often as you ſhall doe theſe things, you ſhall doe them in remembrance of me: wherefore, is this chaunge now made?

Doubtleſſe, for no other end, (if there be any other miſterie let it be ſhewed) but leſt now in theſe times, when the onely and infinitely ineſtimable, ſacrifice of Chriſts Croſſe is ſo daily, by the true Catholike Church, and her Miniſters extolled, and ſet forth, and the Lyturgie of our Lords Supper, deliuered to be a liuely, holy,

b *Miſſa. Clemẽt 8. in. rubric.*

* *Clement* alſo hath lately inſtituted that the Laicks muſt receiue at their Lotiõs wine mixed with water perhaps to imitate that of *S. Chriſoſtomes* Lyturgy where it is appointed that after conſecration ſodden water is to be mixed with the wine conſecrated that the people were to receiue *Miſſa Chriſoſt. edita à Plantino & tranſlata a Ieone Tuſco.*

holy, and expreſſe [c] commemoration, and remembrance, and commemoratiue ſacrifice, of that which Chriſt did and ſuffered for vs;) the ſincere, and religious hearer ſhould perceiue, by thoſe words, (as often as you ſhall doe theſe things you ſhall doe them in remembrance of me) appointed in all former Miſſals, to bee loudly and diſtinctly pronounced, by the Prieſt, at the time of the ſhewing of the Sacrament, that the auncient authors of that part of the Canon (which is the principalleſt) did vnderſtand, that all which was there done, was onely a commemoration of that, which Chriſt ſuffered vpon the Croſſe, but not to bee Chriſt himſelfe, truly, verily, carnally, really, there in body, by a commutation, or tranſubſtantiation of Elements preſent. But what meruaile that they haue corrupted the Rubricks of their Maſſe? when ſome of their Popes, if not *Scholaſticus*, haue moſt ſhamefully corrupted the words themſelues of conſecration: for in the conſecration of the Chalice, they do put to Chriſts words, all theſe, (*nouiet eterni teſtamenti, miſterium fidei*) of the new and euerlaſting Teſtament, the myſtery of Faith: the which words, although they doe yeeld a very godly ſenſe, and doe directly impugne their tranſubſtantiation, yet to bring in Chriſt, as ſpeaking thoſe words, which not one of the [d] Euangeliſts, or Saint Paul, deſcribing the manner of bleſſing, and the very words which Chriſt vſed at his laſt ſupper haue ſet down: it is too too improbable. To ſay that either the Euangeliſts, or S. *Paul*, ſhould omit to ſet down any of the neceſſary words, or integral parts of the form of conſecration & that Scholaſticus, or ſome other illuminated Pope, ſhold be ſo diligent, as to ſupply the *negligence of the Apoſtles were vaine: heere is a moſt manifeſt, and hereticall abuſe,

c *Bellar. lib. recog. pag.* 85. To ſhew that in his firſt booke of the Maſſe & laſt Chapter hee had iuſtly denied any true ſacrifice of Chriſts body to bee offered vpon good Friday in their Church, anſwereth thus an obiection that is made againſt him out of their ſeruice of good Friday. whereas that daies oblation of Chriſts body (as it is by them beleeued and there adored) is called a ſacrifice; he ſaith, that is to bee vnderſtood, improperly; & there, to proue that, he compareth their offering of Chriſt vpon good Friday with the Sacrifice of incenſe and paſchall candle, which is offered by them the next day, and in this his aſſertion he is ſo eager, that he heapeth authority vpon authority, out of his brethren Pontificians, to proue it. *Bellar. lib. recog page* 85. 86. d *Math.* 26. *mar.* 14. *Luc.* 22. 1. *Corinth.* 11. * And as they haue thruſt into their forms of conſecration the word (*enim*) for: ſo they haue left out in conſecration of the bread theſe words (*quod pro vobis tradetur*) which ſhal be deliuered for you,

and yet rather then the Maſſe, which *Scholaſticus* as they falſely pretend compoſed, ſhall downe: downe muſt the Authority of Gods word, as not ſufficiently deliuering the form of conſecration of that life-giuing life-quickning, and ineſtimable Sacrament, by which Chriſt crucified, is moſt liuely commemorated, and all his graces, moſt really and effectually receiued, by the faithfull, and worthy receiuers, who come vnto that diuine Table, with a reſolued Faith, a burning Charitie, and a pure Contrition, and bewailing of their ſins; but to others, who come vnfaithfully and with purpoſe, or halfe inclination to wallow ſtill in their ſinnes it will be, as it was to *Iudas* (*buccella intincta mortis*) a dipped morſell of death: but in the worthy receiuer, (O miracle! O ineſtimable benefit!) there is a reall coniunction, and participation of that Chriſt, who ſitteth at the right hand of his Father; like as the Regenerate in Baptiſme, are truly [e] and really regenerated, and borne of the holy Ghoſt, not
[e] *Ioh. 3.* becauſe they haue the ſubſtance of the Holy Ghoſt, anewe imparted to their ſoules, to their ſanctification; but for the reall graces, which they by that Sacrament receiue of the holy Ghoſt; euen ſo, in this moſt diuine Sacrament, not the
[f] *Aug in Pſal. 98* fleſh it ſelfe, which was crucified, to vſe S. [f] *Auſtins* words is carnally eaten, but the vertues, and graces of the fleſh, which was crucified, is really eaten by the ſoule, in that ſort as the ſoule can eat; that is ſpiritually & really by her affections, & other immanent real & internal operations, ſo heere: as the food is ſpirituall, ſo the manducation, by faith, loue, and thankſgiuing is ſpirituall, heere the mind, not the belly or ſtomack, is to bee prepared: Like as Saint *Auguſtine* ſpeaketh.

And like as before their conſecration, ſo after their tranſubſtantiation, and eleuation, ſuch prayers, and actions are vſed, by him who compoſed their Canon, that either hee, muſt be reputed an egregious Arian Impoſtor, or ſome Neſtorian ſeducer, making Chriſt either a Creature, or a ſanctified man onely: or elſe, he did not beleeue that reall preſence

ſence of Chriſt himſelfe, and the moſt Bleſſed Trinity, which is now imagined, and taught by the Pontificians; For if hee did beleeue, that after their eleuation, Chriſt in perſon, was really preſent, as a Compleate, and Conſummate ſacrifice, what Arrianlike impudency, was it in him, to g appoint ſo innumerable ſignings, and croſſings by the ſinful and earthly hands, of ſinfull Prieſts vpon, and ouer Chriſt, and the ſacred Trinity it ſelfe? (but belike his many croſſings did ſanctifie before conſecration, but not after, when they are only vſed as ſignifications, or elſe becauſe Chriſt himſelfe the ſacrifice, needeth no ſanctification, they are vſed onely to driue away Diuels, from the ſacrificing Prieſt, (for *Zuares* & others will not deny but that the Diuels may and doe come ſo neere to their Sacrament, that they can both carry it away, and abuſe it alſo) doubtleſſe, *Scholaſticus* would not haue beene ſo Sacrilegious to haue ordained * Chriſt himſelfe to bee ſigned and bleſſed ſo often, by ſinnefull hands, and therefore if he appointed ſo many croſsings, he did not beleeue a reall preſence of Chriſt, but only a commemoratiue ſacrifice, in his Creatures. And in good earneſt, I put a certaine demand to the Pontificians, whether any one of them or their Prieſts, beleeuing Chriſt, to ſit, at the right hand of his Father; may without maine Sacriledge offer to ſigne and bleſſe him with one of their croſsings? or whether the bleſſed Virgin *Mary*, or *Saint Mary Magdalene* beholding Chriſt vpon his Croſſe actually conſummating that Sacrifice, that one oblation, by which once offered (to vſe the words of the h Apoſtle) hee hath ſanctified, and conſumated all thoſe who beleeue in him, (*in æternum*) for euer: might without inexplicable preſumption, and ſacriledge haue offered by bleſſing, croſsing, or prayer, to haue giuen him any ſanctification or aſsiſtance in that his dreadfull ſacrifice, manifeſt it is, that as in that ſacrifice, hee would endure no helper, nor ſuffer no compartner, ſo neither in this, if he were, as truly ſacrificed, and offered vpon the Altar, as they pretend.

g *Per totum Canonem missal.*

* Without all queſtion the leſſer is bleſſed of the greater. *ep. ad Heb. 7*

h *Ad hebr. 10.*

But

But *Scholasticus* the Composer of the Canon, doth yet more perspicuously, shew, that he did not beleeue the Pontifician Transubstantiation; for besides, that hee calleth the Sacrament (*panem vitæ æternæ, et calicem salutis æternæ*) the bread of euerlasting life, and the cup of eternall saluation; he also desireth God, to behold the same sacrifice, with a propitious and fauourable countenance, like as the sacrifices of *Abel*, *Abraham*, *Melchisedech &c.* The which Priests being of the Law of nature, did iustly, and necessarily desire God, to looke propitiously vpon their sacrifices, because they were not perfect with any absolute perfection, being only creatures, and onely acceptable, for the deuotion of the offerers, which might bee tainted, with sin and imperfection; but to say the same of the sacrifice of Christ himselfe, if he were really present and really sacrificed, were horrible blasphemy; and I demand, whether Saint *Magdalen*, kneeling at the foote of the crosse, might without sacriledge haue desired God the Father, to haue looked downe with a propitious and a fauourable countenance vppon the sacrifice of his infinitely beloued sonne Iesus, as he did vpon the sacrifice of *Abel*? (to wit a lambe, or a sheepe) vndoubtedly if *Scholasticus* beleeued as the Pontificians doe, he was an egregious Impostor to ranke the Creator of infinite Maiesty with his creatures, and to equalize, or compare the sacrifice which was both acceptable, and satisfactorious, (*ex rigore iustitiæ*) in the very rigour of Iustice, with those imperfect sacrifices of *Abel*, and others, which did not, nor could not sanctifie the Offerers.

But further, yet in that which followeth, he quite ouerthroweth the Papists, presence of Christ, in the sacrifice: for thus he prayeth [i] (*Supplices te Rogamus &c.*) *We humbly beseech thee Omnipotent God, doe thou commaund these things to be carried by the hands of thy holy Angell, vp to thy high Altar, into the sight of thy diuine maiesty*: thus there: Here I demaund of them, what in their consciences they think

[i] *Ibid. in Can.*

thinke the Author vnderstood by those words of the praier (*iube*) command and (*hæc*) these things: who is heer commanded? What, Gods speciall Angell, Christ himselfe? but if you please, to vnderstand Saint *Michael*, or some other Angell, marke the Consequence: Christ himselfe, or Saint *Michael* must carry vp these things; either Christ Christ himselfe, or Saint *Michael* Christ, vp to the high Altar, before the sight of the diuine Maiesty; then what a profound Gramarian was your *Scholasticus*, to call Christ (*hæc*) these things, or else what a Sacrilegious impostor, to desire God the Father, to command *Michael* to bring vp and offer vp his infinitely beloued sonne before his Maiesty, who euer [k] sitteth at his right hand, [l] making intercession for mankind, and all those who seeke to him. And if you will vnderstand your demonstratiue Article, (*hæc*) these things, of the onely accidents of bread and wine, they are in good sooth not worthy carrying so high, neither by Christ himselfe, nor his Angell Saint *Michael*. Charge not therefore, O ye Pontificians, *Scholasticus* with such sacrilegious imaginations: had he beleeued as you doe, he would haue prayed either in this or the like sort. *O most mercifull Father, heere before me vpon this* Altar *lieth thy onely deere sonne Iesus, (of infinite dignity and vnspeakeable Maiesty) by me sacrificed to thee; him, in respect of his infinite dignity, thou canst not refuse nor reiect: for his sake, reiect not, refuse not mee, thy Priest, offering him to thee, make me partaker of his graces, &c.*

k *Heb.* 4. 1. *Col.* 3
l *Rom.* 8.

But thou wilt say, perhaps *Scholasticus* did vndoubtedly beleeue Transubstantiation: for hee saith, that there is a participation of Christs body, from the Altar; true hee saith so, if hee bee not corrupted: but what then? Christ saide more, *Eate, this is my body*: know yee not O yee Pontificians, that it is a great mysterie? It is a Sacrament of the new Testament, and as a Sacrament it must be vnderstood, vsed, & practised? remember S. [m] *Paul*,

m 1. *Corin.* 10.

twice repeating, doe this, or doe these things in commemoration of me? without all question within this space of a 1000. yeares, the canon, and liturgy of Masse hath beene so often pared & clipped, that it is hard to say, what *Scholasticus* composed: and therfore vnlesse *Scholasticus* were a contradicting Scholler to himselfe, he must needs bee corrupted, if in any place of the Canon he seeme to speak for your transubstantiation. But I will acquaint thee by the way, (courteous Reader) with a certaine accident: when I was writing vpon this very matter, in commeth to my Chamber [n] one of the Ancient Priests of this place, pretending not to come to conferre, but conferring with me, perhaps to draw somewhat out of me touching my resolution: but he ingenuously confessed to me at last vpon conference that the Apostles did not institute the Canon of the Masse: for arguing with him about some other points and about traditiõs, he acknowledged that traditiõs Apostolical, must be carried vp, hand in hand, from Author to Author, vntill the Apostles times: what then (said I) thinke you of the Canon of the Masse? is it a Tradition Apostolicall? yes, without all question (said hee), a tradition Apostolicall: shew me (then said I) how, this Canon is carried vp, hand in hand, from Author to Author, from Record to Record, till the Apostles times: he failed, (as *Bellarmine* himselfe, must faile) for hee could not goe higher then the time of *Gregory*, and yet not authentically, and sufficiently, to him neither (as I easily shewed) and so fell downe, the Apostolicall Tradition of the Canon: but hee replieth (for they are resolued to see and not to see) yea but the Doctrine of the Canon, was a tradition Apostolicall and may bee carried vp to the Apostles times: where said I, find you then the elevation, and transubstantiation mentioned in, or before Saint *Gregories* time, or in Saint *Gregory* himselfe? I came not to reason, (said hee) well then I replied, at least you graunt that the very forme, of the Canon, as it is now

[n] *M. I. Col.*

vsed

vſed in the Romane Church cannot be carried vp, from record to record, from Author to Author, vntill the Apoſtles time; be ingenuouſly granted it, and ſo fell downe the Apoſtolicall tradition, of the Canon of the Maſſe, and withall, ſo ended our conference.

And here alſo, concluding, to ſpeake any more concerning tranſubſtantiation out of *Scholaſticus*, I paſſe ouer to another obſeruation in this their Canon; and wil ſhew that their *Scholaſticus* did not beleeue Purgatory flames, &c. And ſo downe, muſt their ſuffragatiue, and propitiatory ſacrifice, for the burning ſoules in purgatory; if the Authority of their Maſſe muſt ſtand.

I finde expreſly, that thoſe dead perſons, for whome prayer is now pretended to bee made by the Romane Church, as though they were in the flames of Purgatorie, are ° heere moſt ſignificantly ſaid, to reſt in Chriſt, to ſleepe in the ſleepe of peace; now I pray the Pontifician Reader to teach mee what peace in Chriſt, what ſleepe in reſt is it to bee tormented inceſſantly, in that dreadfull fire of Purgatory? (for extremity and anguiſh equalized by the Pontificians with the fire of the damned) doſt thou vnderſtand Chriſtian Reader? doſt thou thinke, that *Scholaſticus* if hee were the Author of this prayer, would call the burning flames of purgatory, the reſt in peace; the ſleepe of peace? a very ſweete reſt of peace, doubtleſſe, for ſuch eſpecially as ſhall continue in it, vntill the day of Iudgement: for they affirme ſo much that ſome who are burning in that reſt, ſhall reſtleſſely there reſt, vntill the generall reſurrection: and perhaps, when they end their Maſſes of purgatory reſt, and of *requiems* they ℗ thus conclude them, (*requieſcant in pace*) let them reſt in peace: deſiring thereby, that the ſoules departed may reſt in Purgatory, yea reſt in Purgatory ſtill. Doubtleſſe, whatſoeuer they meane in their daily *requiem-Maſſes*, the Author of the Praier whoſoeuer hee were,

° *In Canone miſſæ in oratione quæ incipit memento domine &c.*

℗ *In fine miſſæ.*

deſired that they might reſt in peace, and in the ſleepe of peace, to wit in ſome place of reſt, vntill the day of Generall iudgement, and reſurrection: For moſt probable it is, that the Author of this prayer for the dead, was of opinion, of many of the q Auncient Fathers, of the Church, and ſome latter Popes, to wit, that the ſoules of the Faithfull departed, remained in ſome certaine appointed place of reſt, vntill the day of Iudgement; which place ſome of them call vnder the Altar, but moſt manifeſt it is, that if the Author of the praier, were in his wits, hee would not eſteeme the dreadfull flames of purgatorie for a ſleepe of reſt, peace of Chriſt, ſleepe of peace, vnleſſe it may bee ſaide, that hee thought that ſoules departed, doe put on the natures of Salamanders, ſmall little beaſts, who as fiſhes doe ſwimme in the waters', ſo they liue and breath in the fire itſelfe. Or elſe perhaps, hee was of Saint *Gregory Niſſenes* opinion; with ſome of the other Auncients of the Church, who in one of his Orations, vppon the reſurrection of our Sauiour Chriſt writeth thus: (*animam vero, per ſe ſeparatam, &c.*) But the ſoule beeing by it ſelfe, and ſeparated from the bodie, fire cannot touch, neither can darkeneſſe bee irkeſome or greeuous vnto it, becauſe ſhee wanteth eies, and therefore with theſe agreeing conſiderations, and reaſons, wee are compelled to approoue the reſurrection of the deade, thus hee; prooning by the impaſſibility, of the ſoules ſeparated, a reſurrection of the body, that in it, the ſoule might bee puniſhed, and afflicted, and ſo according to this Fathers opinion, the flames of purgatory ſhould nothing at all afflict the ſoules departed, and therefore they might bee ſaid to reſt in them, and to ſleepe alſo a ſleepe of peace in them.

q *Tertull. lib. de anima cap.* 55. deliuereth it as a matter aſſured in his time that all ſoules of the faithfull departed are kept in ſome lower part vntill the generall iudgment *Lactant lib.* 7. *cap.* 21. Yea in Saint *Bernards* time this errour was riſe hee helde it Serm. 3. *De omnibus ſanctis* and who is ignorant that *Iohn* the 22. Pope held it and would haue defined it and cauſed preachers publikely to teach it. *Gerſon Serm. de paſch. Iob. Villan. in Hiſtoria. See S. Auſtin in Pſal.* 36. and his *Enchirid. cap.* 108. the like haue *S. Chriſoſt* and *Theophil* 1. *ad Corinth.* 11. *Iuſtin. lib. Queſt.* 60. *et* 67. 1 *Grego. Niſſ. orat.* 3.

Our

Or elſe moſt probable it is, that he thought, the ſtate of the ſoules departed, in reſpect of damnation or ſaluation, was in ſome ſort vncertaine, vntill the generall iudgement, (according as many of the ancient Fathers ſeeme to haue taught) and this vntill the ſentence of damnation, or ſaluation were by the Iudge pronounced: and therefore, although they were in a kinde of reſt, and expectation of that which was to come, yet in reſpect of the communion of charitie, which is betwixt all members of the Church, he might thinke that prayers of the liuing might be auaileable for them, ſo that by them they might finde their Iudge more propitious. And this verie aptly, yea neceſſarily accordeth, with other like euident matters in their Maſſes for the dead: for as by their ſ *ſequence*, which beginneth thus (*dies iræ, dies illa, &c.*) A day of wrath is that day, they haue often relation, to the day of generall iudgement; and to the generall account, which is to be made that day, and therefore, the whole ſequence is purpoſely pronounced, as in the perſons of the dead, who t deſire a fauourable, and a mercifull iudgement at that day, and to be deliuered then, when the Goates ſhall be ſet on the left hand, and the ſheepe vpon the right hand, ſo that there can be no tergiuerſation at all, but that the authour of that *ſequence*, prayed that the ſoules of all faithfull departed, (for hee prayeth for all faithfull departed, none excepted,) might finde a mercifull iudgement, at the daye of the Generall account.

ſ *Miſſal. in cō-memorat. omnium fidelium defunct.*

t Seruill this moſt childerly in their ſequence. *dies iræ &c. ibidem.*

And agreeingly to this, are diuers prayers alſo of the dead: And moſt expreſſly is this in their offeratorie in their daily Maſſes of the dead, which is thus: u (*Domine Ieſu Chriſte, &c.*) Lord Ieſus Chriſt, deliuer the ſoules of the faithfull departed, from the paines of hell, and the deep lake: deliuer them from the mouth of the Lion, that hel may not ſwote this ſentence, ſwallow them vp, that they fall

u *In miſſis quotidianis pro defunctis.*

fall not into the darke; but let thy ſlander-bearer or Signifer *Michael*, repreſent and exhibite them into that holy light which thou haſt promiſed to *Abraham* and to his ſeede for euer; Thus there: he who ſeriouſly conſidering this prayer, pondereth thoſe words, (the ſoules of all faithfull departed) and thoſe, that they may be deliuered from the deepe lake, and that they be not ſwallowed vp by hell, nor fall into the darke, he cannot eaſily be perſwaded to thinke otherwiſe, then that the Authour of this prayer, did thinke (as many ancients did) that the ſtate of the ſoules departed, * was not certaine vntill the day of Iudgement: and that none of them were to ſee the glorie and face of God, vntill after the day of Iudgement, and generall reſurrection, when they ſhould receiue the promiſes as *Theophylactus* proueth and diſcourſeth. This errour had very many and ancient patrons; as *Bellarmine* himſelfe cannot denie; and without all queſtion it may be thought the parent of another errour, of praying for the ſoules departed, to deliuer them from the fire of Purgatorie. Doubtleſſe, a Nouell errour, and no Apoſtolicall tradition, becauſe not clearely knowne, nor receiued in Saint *Auſtens* time, who moſt expreſly in the leatneſt, and perhaps the laſt booke he euer wrote (except his Retractations,) affirmeth that y perhaps it is true, (note the word perhaps) that there is a purging fire after death; by which it is moſt manifeſt according to other places of him, that the Church in his time did not make Purgatorie fire a tradition Apoſtolicall, or article of faith: but of late, the Pſeudoſinode, and Schiſmaticall Councell vnder *Eugenius* the fourth gathered againſt that of Baſil, which had depoſed *Eugenius* before, and ſubſtituted *Felix*) contrarie to the ancient faith, of the Latine and Greeke Church determined Purgatorie paines for a point of faith. But of theſe imaginarie, and fatuous flames elſewhere perhaps more largely. The word of God, as it is expounded of the ancient Fathers, doth diſpell, condemne, explode them,

* *Auguſt. lib. 1. retract. 14. & 12. de ciuit. cap. 9. epiſt. 111. ad Fortunat. Irenæ. lib. 5. cap. vlt. Ambroſ. lib. 2. de Cain. cap. 2 & lib. de bono mortis. cap. 10. Chriſoſt. homil. 28. Orig. homil. 7. in Leuit. Hilarius in Pſal. 138. Theoph. in 1. ad Corinth. 11. & in 11. ad Hebr. Theodor. ibidem.*

y *Auguſt. lib. de ciuit. dei. 21 cap. 26.* ſee alſo the 16. chapter.

for if there [z] be no damnation to those, who die in Christ Iesus, beleeuing in him with faith, working by charitie? and if all those who die in him, euen from that moment of death rest from their labors? and that no sooner the earthly habitation is left off, but an heauenly habitation is put on? and those who beleeuing Christ loue Christ, desiring to be dissolued, and to be with him, are with him? and if generally the Apostle exhorteth and commaundeth, that Christians should not be so much as contristated, for those who die in Christ? in Iesus, and by Iesus, by whom, and in whom they sleepe; with many such like sayings: who, that is not eyther seduced by his education in poperie, or else for his ouercredulitie to their Priests misled, will beleeue, the imaginarie flames of Purgatorie? And heere I constantly affirme, and the contrarie cannot be shewed (to wit) that all those Fathers who alowed praier for the dead, were more or lesse to be touched with some one of these errours, either that the states of the faithfull departed, could not be certaine vntill the day of iudgement, and that they were to be kept in certaine receptacles till that time, and that none of the departed were to see Gods face, vntill the day of iudgement: [a] or else that the verie soules of the damned in hell might be holden by prayers, as *Iohn* [b] *Damascene* approuingly, relating the historie of Trajanes soule deliuered by Saint *Gregorie* seemeth to hold: and all those who account the historie of *Falconillas* deliuerie, by the prayers of *Tecla* to be authenticall, seeme to affirme. And as for the historie of *Traians* deliuerie by Saint *Gregories* prayers, although it be impugned by some later authors, yet the historie is to be seene painted, in Saint *Gregories* Monasterie at Rome, the which also, the great Ignatian *Salmeron* acknowledgeth: by which it is most manifest that the opinion, teaching that damned soules in Hell might be holpen or eased by the prayers of some liuing, seemed not so extrauagant and improbable in the Romane Church, when time was: by all which, and much

z *Epist. ad Rom. 8. & 2. ad Corinth. 5. ad Thes. 1. cap. 4. Apoc. 1 cap. 14.*

a *Augustin*, writeth double fully hereof in his Enchirid. cap. 109. where he affirmeth that sacrifice is offered for the dead, either that they may haue full remission, or else that their damnation may be more tolerable. He teacheth the like, *lib. 1. de ori. anim. cap. 9. & 10. & lib. de cura pro mortuis cap. 1. Azor. lib. institut. 10. cap. 22.* affirmeth that it was the doctrine of certaine ancient that their Masse did profit and ease the soules damned in hell.

b *Damascen. orat. de mortuis. Ciacon. Aquinas alij.*

much * more, that might be ſaid to the ſame purpoſe, the courteous Reader may obſerue how one errour breedeth another, to wit, vncertaintie of eſtate of the ſoules departed, vntill the day of iudgement, prayers for them; prayers for them, Purgatorie fire; Purgatorie fire, requiem Maſſes, and Purgatorie ſacrifices for them, and their fabulous Indulgences with ſuch like errours.

* *Ciprian* ſeemeth to ſhew how the commemorative ſacrifice was offered for martyrs in commemoration of them. *Cyprian epiſt. 6. lib. 3. & lib. 4. epiſt. 5.* in like ſort *Cyrill.* ſpeaketh in *Catechef.*

There be many other things which I might iuſtly taxe in the Canon of their Maſſe, as repugnant to all antiquitie, and conſequently not Apoſtolicall: the dreadfull elevation of the Sacrament (not onely to be reuerenced, as a Sacrament of God) but to be adored and inuocated as the diuine Maieſtie it ſelfe, their carrying vp and downe, the ſaid Sacrament in their proceſſions. But as execrable, rather then as inexcuſable, I doe abhominate that Papall cuſtome, and Nouell faſhion of theirs, by which, they ſet the Sacrament vpon a white palfrey to be caried before their holineſſes, whitherſoeuer they ſhall make their progreſſe, to ſhew perhaps that they will be like the virginall Saints in heauen [b] who follow the Lambe, whereſoeuer he goeth. O mercifull Sauiour of mankind, (*c tempus faciendi, diſſipauerunt legem tuam,*) It is high time to doe, they haue diſſipated thy law: in ſteede of thy diuine Maieſtie, they haue ſet vp a God, dwelling in their tabernacles in their towers, and call the ſame, their God, the God of fortitude, the God of ſtrength, and inſteed of that thy onely ſacrifice of the Croſſe (daily honoured, inuocated commemorated, by thy faithfull Seruants) the Chimericall and imaginarie reall, carnall, ſacrifice of your ſelfe, in bread and wine vpon their idolatrous Altars. Open their eyes, thou who art the onely Sacrifice, oblation, redemption, and deliuerance of all mankinde, by that oblation which thou diddeſt once make for vs all vpon the Croſſe, looke downe and conſider how they abuſe thy holy rite, and inſtitution which thy Maieſtie appointed, and all thy ancient Church receiued according as thy [d] Euangeliſts and Apoſtle

b *Apoc. 14.*
c *Pſal. 118.*

d *Math. 28. Mark. 14. Luke. 22. S. Paul, 1. ad Corinth. 11.*

Apoſtle deliuered vnto them, that all thy faithfull, ſhould receiue the Sacrament, whole and intire in both kinds, yet now [e] comes the Tridentine Fathers, and they do not only decree, one kind to be enough, but they alſo accurſe, and execrate (they curſe, and thou wilt bleſſe) all thoſe, who ſhall obſerue and teach as neceſſarie thy inſtitution, and ſhall practiſe according as all the Prime, and ancient Churches did: and this their treacherie, they will excuſe, by proteſting (take a *Helen* without an excuſe, ſo the Tridētine is named by *Eſpencæus* in his Commentarie vpon *Titus*) that the ancient Church neuer vſed the Sacrament vnder both kinds, out of opinion of neceſſity: as though your holy inſtitution, your commandement deliuered, and inculcated by the Apoſtles and Euangeliſts did not bind vnder neceſſitie? But they will thus at their pleaſures only like the [f] Outlaw or lawleſſe man (by whom they were authoriſed for this) deſcribed by your Apoſtle in his Epiſtle to the *Theſſalonians*, change your law and diſſipate the eternall league of the new and eternall teſtament.

e *Conc. Trident. ſeſſ. 21.*

f *2. Theſſ. 2.*

It will here be expected perhaps, that I deliuer my ſenſe, and Catholike beleefe touching this moſt venerable Sacrament: It is truly the ſame with that of the ancient Fathers of the Church, in whoſe words I will by and by expreſſe my faith, the which I ſee alſo moſt clearely agreeing with the reformed Lyturgie of the Engliſh Church: and the articles concluded and agreed vpon by publike conſent, in the conuocations of the Engliſh Church: which Lyturgie and Articles, when I lately moſt ſeriouſly peruſed, & conſidered, I ſaw a vehement propenſion & reſolution in the authors of thē, with all reuerence to embrace what was moſt agreeing to the word of God, & to that which the ancient Primitiue Church taught & deliuered: the which had I neuer read, I could neuer ſo haue thoght of thē: the engliſh church & Lyturgy therof both, are in ſuch vile obloquies with the Pontificiās. But I now perceiue that the aduerſaries [g] (*poſuerūt ſpē ſuā mendacīō*) they haue made not one ly, but infinte lies

g *Iſai. 28.*

and calumniations againſt the Church of England, their hope: for in their ſchooles and Seminaries they commonly make their aduerſaries ſpeake what they liſt, and ſo to impugne and confute them, and teach their young ſouldiers of *Sanders* his holy quarrell to doe the like. But to returne to my purpoſe, my Catholike faith concerning this dreadfull Sacrament, I will deliuer in the words of ſome of the ancient and Catholike Fathers. Saint *Auſten* expounding that [h] ſentence and commandement of our Sauiour, *(niſi manducaueritis, &c.)* vnleſſe you ſhall eate the fleſh of the Sonne of man, and drinke his bloud, you ſhall not haue life in you, [i] ſaith thus: he ſeemeth to commaund a crime, and a wickednesſe, it is a figure therefore, commanding vs to communicate with our Lords paſſion, and that we profitably and ſweetly lay vp in our memory, that his fleſh was wounded and crucified for vs. The ſame he confirmeth in his [k] Treatiſe vpon S. *Iohn*, where he greatly taxeth the ignorance, and miſtaking of the Capharnaites, who thought, that Chriſt intended to giue them ſuch fleſh to eat as themſelues were, that is, true fleſh, whereas (ſaith Saint *Auſten*) Chriſt in thoſe words, couered a grace. And in another place vpon the [l] Pſalmes, thus he writeth moſt perſpicuouſly, (*Spiritualiter intelligite, &c.*) vnderſtand that which I haue ſpoken, ſpiritually, not this bodie which you ſee, you ſhall eate, neither ſhall you drinke that bloud which they, who ſhall crucifie me, will ſhead: I haue commended vnto you, a certaine Sacramẽt which being ſpiritually vnderſtood, will quicken you. And how this Diuine miſterie being a Sacrament, taketh the name of the thing, whereof it is a Sacrament, heare him clearely declaring the ſame to [m] *Bonifacius* an Earle in Africke. Sacraments (ſaith he) haue a certaine reſemblance of the things whereof they are Sacraments * and for that reſemblance they take the names, commonly of the things themſelues: and therefore, as the Sacrament of Chriſts bodie, is after a ſort Chriſts bodie, and the Sacrament of Chriſts

h *Iob. 6.*

i *Auguſt. lib. 3. de doctr. Chriſt. cap. 16.*

k *Tractat. 27. in Iohn.*

l *Pſal. 98.*

m *Epiſt. 23. ad Bonif.*

* See *Theodoret* for this purpoſe *in dialog. impatib.*

Chriſt bloud, his bloud, ſo the Sacrament of faith (to wit) Baptiſme is faith, thus he, like is the authoritie related in their [n] Canon Law, (*Sicut ergo celeſtis, &c.*) Therefore euen as the heauenly bread which is the fleſh of Chriſt, after this manner, is called the bodie, whereas it is truly a Sacrament of the bodie of Chriſt, that, which viſible, palpable, mortall, was put on the Croſſe, and the verie immolation which is done by the hands of the Prieſt, is called the paſſion of Chriſt, the death of Chriſt, and the crucifying of Chriſt, not in truth of the thing, but in a ſignifying miſterie, ſo the Sacrament of faith, which is Baptiſme, is vnderſtood faith. Againe: [f] Saint *Auſten*, (*non dubitauit, &c.*) Our Lord doubted not, to ſay, this is my bodie, when he gaue a ſigne of his bodie, and therefore, vpon Saint [t] *Iohn*, although hee acknowledged *Iudas* to haue receiued (*buccellam dominicam,*) the Lords morſell, yet he receiued not, (ſaith hee) bread the Lord, but the bread of the Lord: of which words, what other meaning can there be? But that bread of the Lord is onely the outward Sacrament, which *Iudas* receiued: but bread the Lord, is the ſame Sacrament receiued by the religious and faithfull, who withall beleeueth, thinketh, loueth, and hopeth in and vpon Chriſt crucified as his Sauiour, and ſo in ſoule by faith and loue eateth him, and receiueth bread the Lord: according to that of the ſame [u] Father, beleeue, and thou haſt eaten: and that of Saint [x] *Bernard*, when they heard him, ſay vnleſſe you eate the fleſh of the Sonne of man and drinke his bloud, they ſaid, that this is an hard ſpeech, and departed from him, and what is to eate his fleſh, and drinke his bloud, but to communicate with his paſſion, and to imitate that converſation, which he held?

To theſe Fathers, for this purpoſe, I adioyne Saint [y] *Ephrem*, thus confeſſing, *Inſpice diligenter &c.* Beholde diligently, how taking bread into his hands, hee bleſ-

n *De conſecrat. diſt. 2. cap. hoc eſt quod.*

f *Contra adimant. cap. 13.*

t *Tract. 59. in Iohn.*

u *Auguſt. tract. 25. in Ioh.*

x *Bernard. ſerm 3. in Pſal. qui habitat.*

y *Ephrem.* in *Harding* againſt the challenge of D. *Iewel.*

feth, and breaketh it, in a figure of his immaculate bodie, and in a figure of his precious bloud, he bleſſeth and giueth the Cup to his diſciples: thus he. [z] *Tertullian*, when he was a ſound Chriſtian Catholike, thus pronounced: Ieſus Chriſt, when he tooke bread and diſtributed it to his diſciples, made it his bodie, ſaying *this is my bodie*, that is to ſay, the figure of my bodie. And a gaine in another [a] place he ſpeaketh thus, to *Marcion*: God in your Goſpell called bread his bodie; that by the ſame thou maiſt vnderſtand, that to bread he hath giuen to be a figure of his bodie, but a figure it ſhould not be, if it were not a bodie of truth: thus he.

z *Lib. 4. contra Marcion cap. 40.*

a *Lib. 3. cap. 19. contra Mar.*

I will adioyne two places out of *Euſebius*, who liued then, when the Paſtours of the Church were moſt vigilant againſt all errours and hereſies: and therefore they would not haue ſuffered this doctrine in *Euſebius*, touching the Sacrament, if it had not beene agreeing to the Catholike faith of that time. Chriſt hauing offered, [b] ſaith he, himſelfe for a ſoueraigne ſacrifice to his Father, ordained that we ſhould offer a remembrance thereof vnto God, in ſteede of a Sacrifice: which remembrance we celebrate by the ſignes or ſimboles of his bodie, and bloud vpon his Table; and pleaſing God well, we offer a Sacrifice without bloud, and reaſonable, and acceptable vnto him: thus he. In which authoritie of *Euſebius* I note that the Greeke word (ἀναίμακτος) is to be tranſlated without bloud, to wit, a Sacrifice without bloud, though not without the ſignes of bloud; and the ſame Greeke word therfore in our Engliſh tongue is to be tranſlated without bloud, not vnbloudie, for that word doth not ſufficiently expreſſe the ſignification of the Greeke ἀναίμακτος. Secondly this Father conſtantly [c] teacheth thus: Ieſus deliuered to his diſciples the ſignes (or ſimboles) of his diuine diſpenſation; commaunding them, (ποιεῖν) to doe or celebrate the Image of his true bodie, for ſince he hath no more receiued the Sacrifices of bloud and

b *Euſebius de demonſt. Euang. lib. 1. cap. 10.*

c *Lib. 8. de demonſtrat. Euangel. demonſt. 1.*

and diuers creatures, ordained by *Moiſes*, he hath appointed, to be ſerued, with bread, for a figure of his body, thus he. [d] Saint *Ambroſe*, thus. *If there be, ſo great ſtrength, in the word of our Lord Ieſus, that all things began to be, when they were not, how much more ſhall it be of force, that the (elements) ſhould be the ſame, they were before, and yet be changed into another thing?* *S. Ireneus* is often cited by the Aduerſary for a propitiatory ſacrifice and tranſubſtantiation, but it is not poſſible for any one to write more effectually to ouerthrow their imagined propitiatory ſacrifice & tranſubſtantiation then he doth, and I deſire the Chriſtian Reader, with patience, and with an vnpartiall eye, to read what I ſhall, ſomwhat more largely, deduce out of his expreſſe doctrine, in two of his [e] chapters, of his fourth book againſt hereſies.

For firſt, he not ſo much as once mentioneth either propitiatory ſacrifice, or tranſubſtantiation, but rather hee expreſly compareth the ſame ſacrifice of bread and wine with the ſacrifices of the olde teſtament, and maketh that the ſame is no more needfull to God then thoſe were. He alſo moſt ſignificantly auoucheth that it is a ſacrifice of the things which are from vs; and hauing made a generall aſſeueration, that ſacrifices doe not ſanctifie the man, but that the pure conſcience wherewith the Sacrifice is offered, doth ſanctifie the Sacrifice: hee preſentlie addeth thus, that therefore, the gift of the Church, is called a pure ſacrifice, becauſe the Church with ſimplicity offereth, it (would he haue ſpoken thus, if Chriſt the Author of all ſanctity, had beene really preſent?) further obſerue, thoſe words of him.

This oblation, the Church, onely offereth, pure to the maker, offering to him, with thankeſgiuing, of his Creature: and in the two and thirtieth chapter, hee calleth the oblation, (*primitias, ex ſuis creaturis*) the Primicies of his owne creatures, and there hee further addeth

[d] *Ambr. de ſacram lib. 4. ca. 4.* S. Ambroſe did not beleeue Tranſubſtantiation, becauſe many more wõdrous actiõs ſhould concur to Tranſubſtãtiation then were in Creation, and his argument is from a greater wonder to ſhew a leſſe, a *maiori ad minus* as it is ſaid

[e] *Ireneus lib. 4. cap. 32. et 34.*

addeth, that God, who giueth vs his gifts, for nouriſhments; the Church offereth the firſt fruits, of thoſe gifts; which, (ſaith hee) is the very oblation of the new Teſtament which the Church receiued from the Apoſtles: and of theſe gifts, in the fiue and thirty Chapter, he ſaith, *(terrena quidem, &c.* the earthly things, which are diſpoſed for vs, it behooueth to be tipes of thoſe things, which are celeſtiall, yet made of the ſame God; and diſputing againſt ſuch Heretikes, who offered of the ſame creatures, of bread and wine, with the Church to God, the Father of Chriſt, and yet denied God the Father of Chriſt to bee the maker of them, but another God, he twiteth them thus: that they make God who is the Father of Chriſt as it were needy, and to bee deſirous to be ſerued and honoured with the Creatures of another God (would hee haue ſpoken thus, if Chriſt himſelfe really offered had beene the ſacrifice)? And in his 32, and 34. hauing clearely ſhewed, that God, rather requireth innocency, and integrity of conſcience, then ſacrifice, yet in reſpect of gratitude (ſaith he) not as though God had neede thereof, ſacrifice muſt bee offered vnto him: and then addeth theſe words, ſpeaking of the Church, *offerre oportet igitur, &c.* It behooueth therefore to offer to God, the firſt fruits of his creatures; euen as *Moyſes* ſpeaketh, thou ſhalt not appeare empty handed, before the ſight of the Lord thy God; that in thoſe things in which mã hath been grateful to God; in the ſame things, being ſo deputed, he may receiue that honor which is from him; and it is not the kinde of oblations which is refuſed; oblations were there, and oblations bee heere; ſacrifices in the people; (to wit the olde Teſtament). and ſacrifices in the Church, but the ſpeciall manner, is onely changed; becauſe it is now offered, not from ſeruants, but from ſuch as are free. Thus he; and alſo expreſly, in the firſt lines of this Chapter, he ſaith that therefore, the Church offereth a pure ſacrifice, not as though God had need of it, but becauſe, he that offereth the gift, is honoured in the

Curteous Reader obſerue all this diſcourſe clearely and truly gathered out of that Ancient Father, or for proofe hereof vouchſafe to reade him and for the ſame purpoſe, ſee S. *Chriſoſtome* and *Theodoret in Epiſt ad Hebr.*

gift

gift, that is offered, if it bee accepted of. Would hee haue ſpoken thus, if he had beleeued, that Chriſt himſelfe were really preſent, and really offered by the Prieſts hand? nay expreſly, he addeth, that the Church offereth by Chriſt, and by the (*Word*) Chriſt, a pure oblation. By all theſe and many ſuch like obſeruations in that learned and holy father, it is euident what maner of oblation he thought the Church had receiued; to wit of Gods creatures, of bread and wine. But the aduerſary, notwithſtanding all theſe euidences, inſiſteth vpon theſe words of him: Chriſt taking that, which of a creature is bread, ſaid, this is my body, and the Chalice, which is of that creature, which is according to vs; confeſſing it, to be his blood: theſe be the words, vpon which they inſiſt: which may ſeeme to make ſomewhat for the *Lutherans* Conſubſtantiation, but nothing at all, for the tranſubſtantiaters. Tell me O Chriſtian, did Chriſt in verity, make the creatures of bread and wine, which are according to vs, to be his body, and bloud? that implieth contradiction, and is of thoſe things which cannot be done; (as the Pontificians themſelues will confeſſe) but tell me O Chriſtian? did not Chriſt, when he ſaid, bread was his body, and wine was his blood? did he not inſtitute a Sacrament? it is cleare. Who wil not therefore thus inferre? that bread muſt be his body, and wine, muſt be his blood, in that manner, in which Sacraments, are called, and ſaid, to be the very things, whereof, they are Sacraments, to wit, Sacramentally, in ſignification, operation, efficacy. Saint *Ireneus* meaneth (as it is moſt cleare) that naturall bread, and naturall wine (which are the things offered, as hee moſt often, and ſignificantly affirmeth) Chriſt, confeſſed to be his body, and his bloud; the which becauſe they can not be truly, and really, without inplying of contradiction, or without deſtruction of the creatures; (which he moſt clearly denieth, and is moſt euidently, againſt all, the whole diſcourſe of that Father,) they muſt bee therefore the body, and bloud of Chriſt, ſacramentally, according to the doctrine of Saint *Auſtin*, in his

f *Epiſt.* 23.

his Epiſtle to *Bonifacc*: and according as Baptiſme, wherewith we are regenerate, is called water and the holy Ghoſt; not as though the ſubſtance of the Holy Ghoſt were a ſubſtantiall part of the ſacrament. And whereas the ſame Father expreſly deliuereth thus: *(Quemadmodum enim, qui eſt &c)* for euen as the bread which is from the earth receiuing the inuocation of God, is now no more common bread, but the Euchariſt, conſiſting of two things, earthly and heauenly: ſo our bodies, receiuing the Euchariſt, are not now corruptible, hauing hope of reſurrection. It is heere manifeſt, that he will haue the Sacrament and Sacrifice of the Church, to conſiſt of two things, one earthly, the other heauenly, that is of bread, which is earthly, and of the earth: and the heauenly which is heauenly, becauſe ſitting in Chriſt, at the right hand of God his Father, and ſo according to the nature of Sacraments, it is eaſily conceiued how this Sacrament may conſiſt of two things, one earthly the element, and the other heauenly the thing of the Sacrament; (like as Baptiſme conſiſteth of water, and the holy ghoſt) one ſignifying, the other ſignified; one preſent, the other abſent; one viſible, the other inuiſible; one corporall, the other ſpirituall; one touching the body, the other working in the ſoule: but it is againſt the nature of Sacraments, to haue them truly, and really, to conſiſt both of the things ſignified and ſignifying as together: by an eſſential and real coniunction of preſence; as is manifeſt in al other Sacraments with them: but eſpecially in baptiſme, in which a morall and vertuall vnion only, not a reall coniunction, and * preſence of the holy Ghoſt in ſubſtance with water, and in water is neceſſary. Moreouer this holy Father affirmeth, that like as the bread of the Euchariſt, is not common breade, after inuocation of God; ſo our bodies, receiuing the Euchariſt are not corruptible, hauing hope of the reſurrection: conſider curteous Reader how our bodies are by this Fathers ſaying incorruptible, to wit by hope of Reſurrection, not becauſe they are by

ſubſtance

g *Iohn. 3.*

* Although the ſubſtance of the holy Ghoſt by his infinity and immenſity bee preſent in all things euen in the water of baptiſme: notwithſtanding Formally, and in reſpect of this preſence he worketh not in the Sacraments.

ſubſtance, or any intrinſecall quality in them, made incorruptible, but onely for the relation, and the reſpect, to incorruption, which they ſhall put on, at the generall reſurrection; euen ſo, the bread and the wine, are ſtill earthly, & after conſecration, they looſe not their natures: as [h] *Theodoretus* ſaith: but, in reſpect of the ſacramentall coniunction, reſpect, and relation which they haue to Chriſts body, and his blood, they are ſaid with the ſame body and blood to make the Euchariſt: and ſo the Euchariſt, to conſiſt onely of two things; one Earthly, and the other Heauenly, as this Father deliuereth: and this is that which [i] Saint *Ciprian* ſaith, (ſpeaking how bread and wine are the body and blood of Chriſt) different kinds (ſaith hee) and names induced to one eſſence, and the ſignes ſignifying, and the things ſignified, called by the ſame names. And ſaint *Ambroſe* thus; [k] therefore for a ſimilitude, thou receiueſt the ſacrament, but obteineſt the grace, and vertue of the true nature.

h *Dialogo Impatib.*

i *Ciprian de vnctione Criſmat.* If this booke be his, the Aduerſaries vſe it.

k *Amb. lib. 6. ca. 1. de Sacram.*

I will yet, with thy patience, (curteous Reader) adde one ſentence, of an *Africane* Father, in his booke *de fide ad Petrum*, which booke, many aſſigne to Saint *Auguſtine*, but the Authour is [l] *Fulgentius*, an Auncient Father and Saint, (*firmiſſimè tene & o*) hould moſt firmely, neither in any ſorte doubt of this, that the onely begotten Sonne of God, taking our fleſh vppon him, did offer himſelfe, as a ſweete ſmelling Sacrifice to GOD; to whome, and the Father, and the Holy Ghoſt, the Prophets, the Patriarkes, and Prieſts, in the olde Lawe, Sacrificed braite Beaſts, and to whom in the new Teſtament, now, with the Father and the Holy Ghoſt, the Holy Catholike Church, throughout the vniuerſall Worlde doth not ceaſe, in Faith, and Charitie, to offer the true Sacrifice of Breade and Wine: in thoſe carnall Sacrifices, there was a figuration of the fleſh of Chriſt, which he ſhould offer, and

l *Fulgent. de fide ad Petrum, c. 19*

of the bloud which he ſhould ſhed, for the remiſſion of our ſinnes: in this ſacrifice, there is a thanſgiuing and a remembrance, of the fleſh, which hee hath offered, and of the bloud which he hath ſhed for vs: thus hee, deſcribing the faith of the Apoſtolike Church in his time, and of the Reformed Engliſh Church now.

Weighing all theſe authorities with infinite like, which may bee brought out of all Antiquity, I haue greately meruailed, how Tranſubſtantiation hath crepte ſo farre into the Church, as to haue the ſame defined in ſo great a Councell, as that of Laterane was: doubtleſſe, it is to bee imputed to ſome hiperbolicall ſpeeches, of certaine Fathers; and to that diſpoſition of all ſorts of people, who (like as the [m] Iewes in the wildernesse,) deſire ſome viſible God to goe before them, whom they might adore as preſent, and inuocate, and offer ſacrifice vnto him: but doubtleſſe moſt of all, it is to bee attributed to the pride of the Romane Biſhops, in whoſe Sees the miſtery of iniquitie hath been euer working more or leſſe, within ſome ſmall ſpace after the Apoſtles times, that thereby the Prophecie of two Apoſtles [n] *S. Paul*, and *S. Iohn*, might take place: and Rome with her ſpirituall whoredomes might apoſtatate from Chriſt, and fornicate with the Kings and Nations of the worlde: and that of Chriſt be fulfilled, that when the Sonne of man commeth, he ſhould hardly finde faith vpon earth. It cannot bee doubted, but that there haue bene alwaies ſome, ſtill ſucceeding the Ancient Fathers; ſuch as *Bertram*, *Berengarius*, *Scotus*, *Wallafrid*, *Alfrike Archbiſhop of Yorke* in his Epiſtle *to Wolfam*, who more or leſſe, haue written againſt Tranſubſtantiation: the bookes of whom, as well as of diuers others, wee may thinke haue bene ſuppreſſed, as well as that many others for the ſupporting, of Tranſubſtantiation, and of many other Popiſh Poſitions, haue beene deuiſed, by ſome Popiſh Monks, of the Romane Church, before the Art of printing was vſed in Europe, or the Weſt. I haue lately peruſed, the

m *Exod.* 32.

n 2. *Theſ.* 2. *et Apocal.* 17.

the painefull, and commendable labours, of one Maſter *James* in a certaine booke of his, in which out of the works of the Pontificians themſelues, hee hath ſhewed, a 187. Treatiſes, to haue beene counterfeited, and ſet foorth in the names of Ancient fathers: & out of my ſmall reading I am aſſured, he might haue added many more which may be proued alike counterfet, out of the confeſſions of the Papiſts themſelues; whereof when I ſpake vnto him, hee told me, that there was aboue 300, or 400. more treatiſes, which with like probable reaſons, will be hereafter ſhewed to be ſuppoſititious: One thing, I haue ſpecially noted, that the moſt pregnant authorities, which are cómonly brought by the Pontificians, for confirmation of their errors, are, for the moſt part, taken out of the ſuppoſititious & counterfeit works of the Fathers. Heer, in this place vpon this occaſion of their counterfeiting fathers, I will tell you, of a certaine deuiſed Miracle (deuiſed for their tranſubſtantiatió) which was carried vp and downe this Kingdome, by ſome Ignatianed Prieſts, ſome two yeeres ſince. A certaine Church, (ſaith the relation) with all that was within it, with the very Tabernacle, and towre it ſelfe of the ſacrament was conſumed with fire, (the Sacrament onely, remaining vntouched, and hanging in the aire, vntil, that an Altar, being by order of the Biſhop of the place erected, & a Prieſt appointed, to ſay maſſe vnder it, the ſame Sacrament of it ſelfe, deſcended down, vpon the Altar:) (but marke, what is deliuered alſo, in the ſame relation) & forſooth alſo at time of the eleuation, when the prieſt, that ſaid Maſſe, eleuated that hoſt their God (which he had* made and conſecrated) the miraculous hoſt, hid it ſelfe, and could not be ſeene, till after eleuation; when it ſhewed it ſelf again as before, hanging in the air: this, is the ſubſtance, of that miraculous narration; if I doe not miſremember, but, for the name, either of the city, where the miracle was wrought, or of the name of the city of the Archbiſhop, who was ſent vnto, vpon the appearing of the miracle, I doe not remember; neither could

* My maſter *Vaſques* in Rome taught, (& it is the opinió of diuers Spaniſh Diuines) that Chriſt is truely and really produced by as many new and ſeuerall ſubſtantiall actions productions, & makings as there be conſecrated Hoſts in the world: otherwiſe ſaide hee (and that moſt truly) tranſubſtantiation cannot be defended.

could I, when I reade the narration, twice or thrice ſeriouſly ouer, think in what country thoſe cities ſhould ſtand; neither could any of the three Ignatianed Prieſts, who were in the houſe, coniecture where the Cities ſhold ſtand: And the names of the Cities, were ſo obſcure, that (I proteſt) I could hardly carry them out of the Chamber, where I reade the narration. I was ſome yeere ſince at my going ouer into Flanders very inquiſitiue, of this miracle, (becauſe, as the Prieſts ſaid, the miracle came from out of Flanders, or France, from ſome of the Ignatians there) but I could not by any meanes, poſsibly heare, any the leaſt newes thereof; by which I eſteemed it as a meere tale (like thoſe of Bruſſels, & Louaine) as I indeed ſuſpected alſo ſo much, when I reade it, though the three Ignatianed prieſts could not endure to heare any doubt to bee made therof, becauſe both they, and their great Family, in which they were reſident did beleeue it. *Vouchſafe O Sauiour, to open their eies, that they may vnderſtand, how thy infinite loue did appoint and ordaine, at thy laſt ſupper, a venerable ſacrament, and a moſt holy commemoratiue Sacrifice, as all antiquity & the true Catholike Church, hath euer taught: but not * a comeſtible God, not a Viſible God, not a Senſible God, not a tractable God, propoſed as thy diuine maieſty it ſelfe to be adored, inuocated: who wert to aſcend vp to heauen, & not to be found heer, or there in the deſert, or in the ſecrets of houſes, vpõ earth (as at Bruſſels, Louane, &c* (vntil thy glorious appearing, in al maieſty, with millions of all Angels: and if your humanitie, and Maieſty, had intended to haue remained lying in the Sacrament, where you ſhould need bearing vp: & lying in the ſacrament, (not able to go it ſelf) ſhould need ſecurity, as locking vp vnder lock & key: need adorning with gold

If any one ſhal ſay, Chriſt is in penitrals (in Pixes) or if any one ſay loe heere is Chriſt (at Bruſſels) loe there is Chriſt (at Louain) do not beleeue them ſaith Chriſt, for many falſ Chriſts ſhal ariſe. *Mat.* 24. *Mar.* 13.

* The ſuperſtitious Mexicãs were accuſtomed the eue of their God *Vitzilputzli*, to make a maſſie image of wheat, hony & the herb *Bli* mixed together like the wodden image of their God in the Temple: the women alſo made certaine bones, and peeces of paſte, the which with their Maſſie image after diuers inuocations and praiers of their Prieſts ouer and vpon them, hauing firſt carried them vp and downe in proceſſion they did eate, with dreadfull and horrible reuerence; beleeuing the ſame to be the very fleſh and bones of their God *Vitzilputzli. Botero Relationi vniuerſali. parte. 1. lib. 2. fine.*

ſiluer, and pretious ſtones, to trimme you vp, thereby to procure deuotion: * how could you haue ſaid, to your Apoſtles, and in them to vs: the poore, you ſhall haue alwaies with you: but me you ſhall not haue alwaies with you? Good Ieſus, if you were truly, really, and tranſubſtantially, to remaine in the Sacrament, how ſhould you not be alwaies with vs? yea, and in more neede of our helpe, of oyle, and lights to burne before you, of locke and key to defend you, of Tabernacles made of gold and ſiluer to beare you vp, and to lodge you, &c. then the poorest lazare, that is, who more or leſſe, can helpe himſelfe?

No, no, ſweete Ieſus, you were not to remaine in this ſort vnder ſuch ſenſible ſignes. A Sacrament, a diuine Sacrament you inſtituted, and euen as you told o *Nicodemus*, and in him, all, that no man, vnleſſe he be borne againe of water and of the holy Ghoſt, ſhould enter into the kingdome of heauen, (not as though the ſubſtance of water ſhould be regenerated in them, or tranſubſtantiated into them, nor their ſoules be ſanctified, with the ſubſtance and the eſſence of the holy Ghoſt; In whoſe diuine perſon, there is nothing which is not an infinite ſubſtance, & an infinite eſſence) but that the regenerate ſhould be waſhed with water outwardly, and their ſoules be inwardly ſanctified with graces of the holy Ghoſt: ſo alſo in this your diuine Sacrament, all the faithfull, were with their mouth to eate corporally, the elements of bread and wine, and their ſoules to be inwardly fed, and ſanctified by the graces of your bodie and bloud efficaciouſly working in them. And ſeeing the aduerſaries great Champion p Doctor *Harding*, commendeth and produceth to proue the Romane preſence in the Sacrament, the ſimilitude, wherewith *Martin* q *Bucer* vſed to expreſſe the manner of Chriſts preſence, and how his bodie worketh thoſe graces in the ſoules of worthie receiuers: I will (it being as fit as ſimilitudes vſe to be) heere vſe the ſame: *Vt ſol vere in vna loco cæli viſibilis, circumſcriptus, &c.*

* *Math.26. Mar.14.*

o *Iohn.3.*

p *Harding in his anſwere to Iewels challenge, pag.139.*

q *Bucer in comment. in 16. Math.*

Euen as (ſaith he) the viſible Sonne is truly circumſcribed in one place of heauen, and yet, as preſent in his beames, is truly and ſubſtantially exhibited throughout the world: So the Lord, although he be circumſcribed in one place of the arcane and diuine heauen, that is, of the glorie of his Father notwithſtanding by his word and ſacred Simboles truly as whole God and Man; he* is as preſent exhibited, in the ſacred Supper, and for that really, ſubſtantially: which preſence, the minde doth not, leſſe certainly acknowledge, beleeuing the ſe words, and ſimboles of the Lord, then the eies ſee, and haue the Sonne preſentially demonſtrated and exhibited by the corporall light. This is a hidden thing, and of the new Teſtament; a thing of faith; therefore hither are not to be admitted cogitations of the preſentation of a bodie, which is conſiſting after the manner of this paſſible and fluxible life; we muſt ſimply adhere vnto the word of our Lord, and faith muſt yeeld ſupply to the defect of ſenſes: thus farre that learned man: and I wiſh the Reader to obſerue the ſimplicitie of Doctor *Harding*, who produceth this place againſt Biſhop *Iewel*, as proouing the Romane tranſubſtantiation. It proueth indeed, that Chriſt in his graces is truly and ſubſtantially exhibited to the worthy receiuers of the Sacrament, which the Church of England in her Lyturgie, and articles of the conuocation, conſtantly with all the ancient Church Catholike declareth. O how happy had it beene for Chriſtendome, if learned men leauing off to deeply to ſearch into this dreadfull miſterie, had with a Chriſtian ſimplicitie, applied themſelues onely to the deuout and frequent vſe of the ſame, and not ſo peremptorily to haue defined Chriſt, really & corporally to be preſent, either by impanation, as *Ruperta* Abbot, or conſubſtantiation, as the Lutherans, or tranſubſtantiation, (which is moſt improbable: and againſt the cleare light of all antiquitie) as Pope *Innocent* and his Parcaſians: but ſuch is the pride of the Romane Biſhops, all their Doctrines forſooth muſt be vncontrolable,

* Obſerning this ſentence out of *Bucer*, may not *Parſons* his calumniating ſpirit, be called in queſtion, who reporteth that *Martin Bucer* ſhould affirme to the Duke of Norfolke (who asked his opinion of the reall preſence) that if all the Euangeliſts had written were true, then Chriſts bodie muſt needs be there: what preſence hee taught, you haue heere heard by himſelfe confeſſed, and by *Harding* approued: but *Parſons* bringeth his anſwere to the Duke, as though that ſolemne q man had doubted of the truth of the Euangeliſts, a manifeſt calumny as you here ſee: but *Parſons* is full of ſuch ſtuffe.

lable, all their ſes vnreprehenſible, all their ſentences vnappellable: but if they would haue vouchſafed to haue ſquared their faith to the ancient Church, they would haue perſwaded and incalcated the reuerent and deuout often receiuing of it, as of a diuine Sacrament: but as for the manner of Chriſts preſence, (ſeeing his Maieſtie hath not more expreſly declared it, then as in a Sacrament) they would haue been meerely ſilent. But the [r] Cuppe of abhominations, was to come from Rome; for which one day, ſhe will be conſumed and deſtroyed, euen by thoſe Kings and Kingdomes who haue beene drunke with the Cup of her fornications and abhominations.

[r] *Apocalip. 17.*

The ſeuenth Motiue.

The ſeuenth Motiue.

ANother Motiue with me, and very forcible, is their intolerable, or rather execrable abuſe in their vaine indulgences, the which being void of all foundation in holy Scripture, are nothing at all, to be grounded vpon any Apoſtolical tradition, or authoritie of ancient Fathers. Thoſe pardons lay as hidden, & little regarded, vntil that prophane Pope *Boniface* the eight, (of whom his predeceſſor *Celeſtine*, reputed by the Romaniſts for a Saint prophecied, that as he had entered like a Foxe, (ſo he ſhould) like a Lion, and die like a Dog, as accordingly it fell out) did by his impious, and ſuperſtitious Bulas giue pardons, to the viſiters of Rome in the yeares of Iubilies, [t] appointing the ſame, to be kept euery hundreth yeare, (although they are now ordained to be kept euery fifte and twentie, by *Sixtus* the fourth, as a little before they were kept euery fifte yeare, by the ordinance of *Clement* the ſixth,) and in the ſame his Bulas did caſt abroad the dregs of the filthy Cup of his abhominations: I call them dregs of the Cup, becauſe being ſo iniurious to the death and paſſion of Chriſt, ſo pernicioufly

[ſ] See *Cajetan. lib. de indulgent. cap. 1. Roffenſis confutat. aſſert. Lutheri Art. 18. Alphonſ. aduerſus hereſes, verbo indulgentia.*

[t] *Platina in vita Bonifa.*

niciouſly ouerthrowing all diſcipline, and as a canker deſtroying good life, that I can hardly thinke of a name, vile enough for them. Dregges they are, therefore, becauſe partly founded vpon the imperfect and impure defects of ſinfull men, of whom there was neuer yet found one without many ſinnes, or ſo perfect that he could [u] make redemption for himſelfe, much leſſe for his brother. Dregs, becauſe this treaſure, vpon which papall Pardons, are grounded, is blaſphemouſly compounded, ioyntly of the infinite merits of Chriſt and his Saints: they ſeeme to acknowledge Chriſts merits, to be inexhauſtible and infinite, and yet they will needs haue compartners with him, as Saint *Laurence*, Saint *Paul*, &c. in the founding of this Pontifician treaſurie: Dregs and moſt vaine dregs, becauſe this treaſurie is founded vpon the actions and merits of Saints, not as they were meritorious, for ſo ſay they, they are rewarded in their owne perſons, but as they were ſatisfactorious forſooth: (as though an action, in that it is painefull, may not be, and is not alſo meritorious according to their owne principles,) and therefore, becauſe there were ſome Saints, who had more ſatisfactions then their ſinnes required, (as though euerie finite, though in Saints, had not an infinite malice, according to their owne principles, and euerie action, in that it is ſatisfactorious according to their owne principles alſo, had not a finite, and a limited vertue.) theſe their ſatisfactions remaining in the Popes Vaticane treaſurie, he may diſpenſe thereof, to whom he ſhall thinke meete. What need then of the pecuniarie taxe of the Apoſtolicall Chancery, or penitentiarie, if there be ſuch a treaſurie? yes, that is to fill the purſe, but not to inrich the ſpiritual treaſurie of merits of Saints: and rather to buy ſome of them which are inexhauſtible. I demaunded not long ſince of the [x] Archprieſt that was, vpon what authoritie of Scripture, the Pontifician treaſurie of Indulgences was founded: conſidering ſeriouſly, he produced that of [y] Saint *Paul*, (*adimplco ea quæ deſunt*

[u] *Pſal.* 48.

[x] *M. G. B.*

[y] *Ad Coloſſ.* 1.

deſunt, &c. I fulfill thoſe things which are wanting of the paſſiō of Chriſt, for his body, which is the Church. I replied that according to the expoſition of ancient Fathers S. *Paul* was ſaid to fulfil what was wāting of the paſſions of Chriſt, becauſe Chriſt was to ſuffer in his members vntil his Goſpell was peaceablye planted: and therfore the z paſſions of Chriſts Saints were called the paſſions of Chriſt, and I added that it was meere blaſphemie to ſay, that Saint *Paul* added any ſufficiency to the paſſions of Chriſt, as though they were not ſufficient in themſelues: this and ſome like replies, he tooke ſo hainouſly (for he is exceeding troubled, if you ſeeme to call in queſtion any other Popiſh errour, then that which is contained in the Popes a Breefes againſt the oath of alleageance) that ſince that time I neuer had any conference at all with him, and whoſoeuer ſhall conferre with him ſhall finde little profit thereby, for he is a man who can endure no replying. A iuſt *Pithagoras, ipſe dixit.* Againe dregs, becauſe whereas the Popes pretend by them to deliuer (*à pena & culpa*) from ſinne & paine, they deceiue the ſimple, for they themſelues teach, that pardons do deliuer onely from paine or puniſhment, but they muſt forſooth needs heere alſo equiuocate, and that in their holy Bulles, to make their marchandize more ſailable: and yet perhaps the ancient b deuiſers of Pardons & moſt expreſly *Boniface* the 8 did hold that they did deliuer from ſinne alſo, for their moſt expreſſe words be (*à pena & culpa*) from paine or puniſhment & ſin; but now they are refined forſooth, & they do deliuer only from any pains, whether already enioyned, or to be enioyned, or to be ſuffered in fierie Purgatorie, but not from ſinnes.

z *Act. 9.*

a *Breuia. Pauli. 5. contra iuramentum fidelitatis.*

b *Bonif. apud Platin. in vita.*

Dregges, for whereas they all generally teach, that as they are like in efficacie and vertue as they are in ſound, ſo they do giue plenaries, and moſt full plenaries of Pardons, c for verie trifles and toyes; and I could not but thinke my ſelfe to trifle the time, if I ſhould ſtand to ſet downe any of their particulars heerein, eſpecially of

c *Indulgent. conceſſ. ad inſtaur. collegij Anglica.*

thoſe moſt large vaine pardons, which the late Empreſſe, mother to this Emperour, obtained for her ſelfe and all others, vnto whom ſhe ſhould vouchſafe to beſtow for a fauour one of her ſilly granes of glaſſe or horne: I my ſelfe had ſome fortie of them by that Empreſſes owne hands deliuered vnto me as a ſpeciall Iewell. One thing I note in one of their Pardons obtained by the Engliſh Colledge, that whoſoeuer wil obtaine the ſame,[d] muſt ſay the Letanies before God, or ſome Image; they wel make a diſtinctiō betwixt God and the Image, for as *Lactantius* long ago ſaid, where an Image is ſet vp to be worſhipped, God cannot be there.

d 13. *Pardon.*

Dregges, and moſt vaine dregges, becauſe theſe pardons, are tied to little granes of glaſſe or horne, &c. ſo that if a man call vpon the name of Ieſus deuoutly at the houre of death, he ſhall haue a plenarie, (prouided he haue an Engliſh graine) I call it not a dregge to ſay, that whoſoeuer calleth vpon the name of Ieſus, at the houre of death, beleeeuing in him as in his redeemer, by that faith which worketh with, and in charitie, that he ſhal thereby haue remiſſion of all his ſinnes in Chriſt, and conſequently of all paines; for (*exempto reatu, eximitur & pena*) the guilt of ſinne being taken away, the puniſhment is taken away alſo: as ancient[e] *Tertullian* pronounceth. But I call it a vile dreg to ſay that ſuch a one ſhal haue remiſſion of all paine, prouided he haue a grain (a very character of the beaſt) as though Chriſts paſſion were to worke by graines. The Popes treaſurie indeed may, but not Chriſts paſſion, which worketh no otherwiſe then by faith and loue, in his word, and his holy Sacraments by him expreſly inſtituted, & not by man deuiſed. I noted not long ſince, how *Ignatius* the Parent of the Nouell ſocietie, (vnworthily called of Ieſus) is painted vpon his death-bed, breathing out the name of Ieſus, but to aſſure vs all, that he eſcaped Purgatorie, it is expreſſed in the ſame pictures, drawne according to his life written by[f] *Ribadinera* an *Ignatian*, that he died not, without a plenarie indulgence: belike he, who is alreadie beatified

e *Tertul. de baptiſmo. cap. 5.*

f *Ribad. in vita Ignat.* and his pictures according to the ſame.

tified by *Paul* the fifths authoritie, and ſhall doubtleſſe ere it be long, be ſainted, when the Ignatians ſhall haue prouided money enough for the Charges of canonization, had not ſatisfaction enough for himſelfe when he died, and therefore had part of the Romane treaſure giuen him: but when he is ſainted, he will haue ſuch ſtore of merit and ſatisfaction (hauing gotten it in heauen belike) that there is no doubt, but he will greatly adde, to the treaſures of the Church: and this addition had beene made long before this, if diuers thouſands of Maſſes offered for his canonization to a certaine Popes Nephew, could haue procured the ſame. But* want of money is the cauſe why he is not, yet ſainted, as many of themſelues haue complained: and I ſuſpect, that the time of his ſainting doth approach, becauſe now the Ignatians beginne euery where, to broach abroad thoſe cõmentitious wonders, the which leſſe then ſome two decades of yeares agoe, were ſcarce knowne or not to be heard of in Rome. But Saint *Richard Holdcorne*, and Saint *Henry Garnet* haue alreadie greatly increaſed this treaſure, for they did great ſatisfaction, dying as glorious Martyrs: and how glorious and potent a martyr Saint *Henry Garnet* is you may gather, by the picture of the ſtraw-face, which they haue procured to be drawn of him beyond Seas: in which his face is drawen, as if it had appeared in the ſtraw moſt ſhining with a crowne vpon his head, (to ſhew perhaps he is a king in heauen) with a ſtar in the forehead (to aſſociate him perhaps with the twelue ſtarres of the g Apocalips, ſignifying eyther the twelue Patriarkes or the twelue Apoſtles) with a Cherub alſo, (to ſhew perhaps that he is aſſumpted, to the ſecond quire of Angels, of the intelligent Cherubins,) but they ſhould rather haue exalted him to the Seraphins, for ſurely he had more good will for the Popes cauſe, then he had learning to defend the Popes Monarchie, as it was euident at his triall when he gaue not ſatisfaction as was expected. For my part I greatly lament the mans caſe, knowing that he was otherwiſe of a ciuill conuerſation, although not deſeruing the ap-

* It is a complaint which I and diuers others haue often heard from the Ignatians, perhaps the purſe for good vſes poſted vp and downe, is intended for theſe charges.

g *Apoc.* 12.

plauſe which is now giuen him, his conuerſation being verie ordinarie, & himſelfe much giuen to drinke hot Sacks, (of which alſo he tooke very plentifully the day before his death, as very honorable perſons do teſtifie) a liquor not fit for ſuch as liue with eaſe (ſtudying little, and praying little) and haue ſaturitie of bread, and conuerſe much amongſt womē: but he is with his Iudge, & hath receiued accordingly as he was found going hence either good or bad, and if his repentāce were ſincere, doubtleſſe he hath found mercy.

h *Antonine* a Saint with thē holdeth that the Pope by his abſolute power can deliuer all ſoules out of Purgatorie. *Anton. 3. tituło. 22. cap. 5.*

Againe dregs, becauſe this their Papall h Monarchy of the Pope ouer the ſouls in Purgatory, is not to deliuer thē ther out by way of impetration or intercеſſion only, but by way of ſuffrage, & iuſt exchange by paying paine for paine, debt with debt, the paine of ſoules, with the paine of Chriſt, and his Saints; and yet I call theſe dregs, becauſe as it ſeemeth few Pontificiās, do beleeue them, to be of like force, as they ſound: for the moſt of thē, after they haue procured trentals of Maſſes vpon trentals for their departed friends ſoules, yet ſtill they remaine in doubt of their friends ſtates, and do procure new Maſſes vpon Maſſes. Doubtleſſe it were good his holines would determine what number of Maſſes is ſufficient (bing accompanied with his powerfull grains) to deliuer a ſoul out of Purgatory, as wel as he determineth, what number & maner of miracles are ſufficient, for the inrolling one into his Calender of Saints, for otherwiſe the iudiciall & diſcreet Pontifician will eaſily grow to ſuſpect, that neither Maſſe nor grain are of ſo great validity, and valor, as is pretended, if after ſo many of thē celebrated for one ſoule, yet ſtill more are required. Surely *Robert Parſons* who died not long ago in Rome, had one of theſe graines & plenaries for you ſhall ſeldom heare any Ignatian (according to their faſhion for others) pray for the reſt of his ſoule: perhaps they repute him a Saint as ſome ſeemed to doe in Rome, who got ſome of his haire, to keepe it for a relicke, (therein ſomewhat more wiſe then a certaine perſon within this Citie, of no very good name, who waſhing (the night before his death) *Roberts* the Monks feet lately

executed

executed at Tiborne, pared off, ſome of one of his nailes, to keepe the ſame for a great relicke) but *Robert Parſons*, as his life and conuerſation, was but ordinary, not paſſing vertuous in any reſpect, as all indifferent perſons will ſay who haue conuerſed with him, ſo his end was but ordinary, in reſpect of Sanctity, and in ſome reſpect not like a Saint, becauſe as I haue beene credibly informed, by thoſe that were there at his death, he talked idlely, and raued ſome whole daies before his end, (a thing though very ordinary with ſuch as dye of burning feuers as it is reported he did) yet not vſually in Saints: and it is thought, that his ſickneſſe, firſt grew vpon him, for that there was a queſtion made, about the hauing his bookes examined in the inquiſition, & it had ſo beene, if their great Cardinall *Bellarmine*, with *Aquauiua* their General, had not ſtood for him, as is reported. But, to returne to indulgences, it ſeemeth, that Popes themſelues haue little better eſteeme of them then dregs, who make ſuch hauock of them. Great is that priuiledge of the Carmelites, who haue obtained of ſome holy Pope or other, that no one of their order, ſhall abide longer in purgatory, then vntil the next ſaturday after their death. This their priuiledge was publiquely defended in *Paris*, in the yeer of our Lord 1601. by *Iames Rampont* a Carmelite, vnder the moderation of their moſt wiſe and learned Maſter *Bartholmew Girart* a Nauarricke as *Mounſieur Pierre Moulin* deliuereth in his defence of his Maieſties moſt Chriſtianlike and learned premonition to all Chriſtian Princes. As liberall, if not more liberall, was Innocent the fourth, who graunted to all ſuch, as fought by his authority, and commaund, againſt *Conradus*, forgiueneſſe of all their ſinnes, not onely for themſelues, but for their friends alſo, as [k] *Mathew* of *Paris* recordeth: like was the greate liberality of Pope [l] *Paſchall* to the Earle of Flaunders, if he would vpon his commaundement, deſpoile and afflict the Church, and Cleargie of Leedes, for ioyning in true obedience to their

Pierre du moulin en ſa defenſe Article vingt-vnieſme.

k *Paril. in Henrico 3. ad ann.* 1251.

l *Epiſt. leodien. contra Paſchalē*

lawfull Emperour *Henry* the fourth, with innumerable such like dregges, haue Christian People and kingdomes, beene bewitched, since the time of the Diuels rage and losing. Who can sufficiently deplore, the miseries of these times? Who will not cry out? O manners, O Times! and bewaile these crooked and distorted soules of men; bewaile such Marchandizing & traffique of soules, which is now growne so vsuall, that at Rome, there is a booke printed, called the [m] taxe of the Apostolical penitentiary; in which book, there are taxes for dispensations, for absolutions of all sorts, and according to the greater or lesser difficulty, of the dispensation and absolution, greater or lesser is the mony-taxe; for money is all in all, and all is vendible at Rome for mony, God, Altars and all, as *Baptista Mantuanus* long agoe deplored: yea & [n] Saint *Bernard*, challengeth *Eugenius* Pope thus. Giue me but one, in all that populous City of Rome, who gaue consent to thy election, to be Pope, but either it was for present paiment or for hope of paiment. If so ô holy *Bernard*, then hardly was *Eugenius* an Apostolicall Pope: for if *Simon*, who would onely haue bought for money, [o] power to giue the holy ghost, lost all the lot and part he had with Christ, as that *Peter* saide, which could not decelue: then *Eugenius*, who really came into the Papacie, by Simony (as almost all others now doe, as both Heauen & earth will witnesse) hath no lot, no part, (*in sermone isto*,) (saith [p] *Peter*) in this speech, in this Faith and Church of Christ; and so *Eugenius* no Pope, and so neither his successours.

[m] *Liber intitulatus Taxa cancellaria. seu penitentia. Apostolica.*

[n] *Bern. de consider. ad Eugen. lib. 4. cap. 2.*

[o] *Acts. Apo. c. 8.*

[p] *Ibidem.*

There was lately in this City, a very vnlearned Franciscan Frier, who had store of this treasure, out of the merits of his Parent Saint *Francis*, (for all men who knew his conuersation, will sweare, he had no superfluity of merits of his owne, to bestow vppon others, and yet hee was daily more frequented, and visited, then the graueſt in the prison where he was, (for so it is that many English pontificians, seeke such ignorant, and intemperate Ghost-

The worst Pontifician Priests commonly most sought after.

ly

ly Fathers, as by experience, can haue compaſſion of others infirmity, bee it in any ſinne of &c. This brother forſooth, had the life of his holy Father, hee had alſo certaine girdles with certaine knots vpon them; the which, whoſoeuer ſhonld weare, and deuoutly ſay ſome certaine praiers, vpon euery * one of thoſe knots, he ſhould for euery one of them, haue ſome great pardon by the merite of Saint *Francis*; and by the wearing of the girdle, he ſhould come to Heauen, and ſhould haue ſo great a bleſſing, neuer to dieſodain death. Theſe bauld pardons when I read in a copy out of his own hands, with aſtoniſhment I admired thereat, and procured an Aſſiſtant in the houſe, to ſpeake with him, and to perſwade him, to deſiſt from ſelling ſuch merchandiſe any longer: but I profited nothing, for whenſoeuer, his ſheepe came to him, (not vnlike thoſe, who in the fielde were wonted to heare his Father S. *Francis* preach, when men neglected the ſame) hee would ſtill in ſteed of ſetting foorth the infinite merits of Chriſts death and paſſion, inculcate, vnto them the Merits of Saint *Francis*, and of his miracles, & of the knots of his girdles, vpon the which holding them in his left hand, hee would with his right hand point out the attributes and perfections of them, not without the laughter of ſome of them that haue beheld, & contemned the mans ſuperſtitious folly. That this is true, I appeale to the conſciences, of ſuch, who haue often heard him, and who haue alſo ſent him better Angels, for his girdles, then any he could giue them: God pardon him; and open his eies, and conuert him, to his mercy: if the man, did not perniciouſly, ſtill labour to bewitch others, with ſuch trumpery, and if hee were not a moſt vehement enemy againſt the Oath of Allegeance (ſo vehement that to my face he hath iudged me worthy to bee burnt for my booke of the Oath of Allegeance) I would not ſo much as haue once glanced at his proceedings; but if hee hold himſelfe diſcontented, and if the glory of God require it, there is much more behind, and he ſhall, if he deſire it, drinke the dregs

* Marke the Practiſes of this Pardonmonger.

dregges of his owne cuppe, vntill he ſurfet. But leauing to diſcourſe longer of this matter, I inſinuate this one thing, that there are of my acquaintance, ſome Engliſh pontificians, as worſhipfull, as ingenious, and as zealous (yea too to zealous,) as the beſt of them, and yet as they haue often profeſſed vnto me, they could neuer vnderſtand, nor conceiue, the miſtery of indulgences, which diuers haue often laboured to inculcate vnto them. Ieſus vouchſafe it may be in the end for the ſaluation of their ſouls, and that they may vnderſtand with what trumpery they are ſtill peſtered from Rome, and I intreat the curteous and Chriſtian Reader of theſe my Motiues to pray for their conuerſions.

The eight Motiue.

ANother Motiue is their manifeſt abuſe, in commaunding and decreeing, the publique Liturgy of the Church, (in, and at which, with common conſent, and concording deuotion, God is to bee honoured, by all ſorts preſent) to bee celebrated, and done in tongues vnknowne to the Laity, which cannot, but be a moſt intollerable and inexcuſable abuſe, to any one, who with an indifferent eye, ſhall peruſe the 14. Chapter of Saint *Pauls* firſt Epiſtle to the Corinthians: where he ſo ſtrictly chargeth (adding that
q 1. *Corin.* 14. q they are the Lords commandements) that Church, and in her all other Chriſtian Churches, that their publique ſeruice and Liturgy, (which conſiſt of preaching, praying, exhorting, and miniſtring of the Sacraments) ſhould be done to the edification of the whole aſſembly: which hee in that Chapter, moſt earneſtly and effectually, laboureth to ſhew, could not bee, if their publique preachings, exhortations, prayings, conferences, ſinging of Pſalmes and other liturgicall actions, were performed in tongues, not knowne, nor vnderſtood by the aſſembly, and eſpecially, (to confound

found the Romane tiranny, against the Laity in whose ignorance their victory standeth,) marke, those words of the blessed[r] Apostle: But if thou blesse in the spirit, (to wit in an vnknowne tongue,) hee that supplieth the place of the vulgar, how shall hee say, Amen, vpon thy blessing, because hee knoweth not what thou saiest? for thou indeede giuest thanks well, but the other is not edified. Doth hee not in these words euince, that in the seruice which is publike, (especially in the commemoratiue sacrifice, offered by all, and for all) such it ought to be, that the Laity, the Vulgar, may vnderstand, and thereby be edified? and hee expressly speaketh of edification, by vnderstanding the seruice: and I challenge any aduersary, to shew that the Apostle heere speaketh of edification, by dumbe Rites, Ceremonies, or vnknowne tongues: vppon this Chapter of Saint *Paul*, the[s] Rhemists haue made many impertinent Annotations, and those verie long (for that is their fashion, when they are in a Labirinth of difficulties, to make many large windings, and turnings, either to confound the Reader, or else to make him thinke they can say much, and so cunningly slide away) but if it please the Curteous Reader to peruse them, he shall finde, that they doe not cite, any one sentence of Auncient Father, Commenting vpon this Chapter: their consciences telling them, that by citing of the Fathers, they should therein discouer their owne turpitude. For if it would haue pleased them to haue reade Saint *Hierome*, Saint *Chrisostome*, *Theophilact*, *Haimo*, yea *Thomas Aquinas*, and all those Auncient Fathers, who haue made Comments vpon that Scripture, the fourteenth of the first to the Corinthians, they would haue seene their owne turpitude, discouered, and their misery of vnknown tongues, in publique seruice condemned; and that subuerted, which most of them with other Romane errours, sweare to obserue, and keepe in their vngodly oath made by their vnpious, *Pius* the fourth Pope of that name.

r *Ibidem.*

s *Annotations in* 14. 1. *Corinth.*

But I muſt tell them alſo with their patience, that this their practiſe, is againſt a certaine Canon of their great and Admirable aſſembly of aboue a thouſand of Prelates vnder *Innocent* the third, [t] where it is decreed, and appointed, that where diuers people had ſundry rites, and languages, there ſhould bee Prieſts prouided, to miniſter them diuine ſeruice, according to their rites and languages; and in the end of the Canon this reaſon of this conſtitution is added, as cauſe of the conſtitution it ſelfe, that the Prieſts might preach and edifie the people, *(verbo et exemplo)* with worde and example. But the Romane Biſhops, in practiſing againſt this, ſeeme to imitate the old Romane Ambitious Conquerours; who in ſuch lands as they powerfully ſubdued, did egregiouſly endeuor to exile the auncient, and naturall tongues of the inhabitants, and to bring their owne in vſe: being wiſely perſwaded, that it is the politikeſt, moſt peaceable and ſureſt way, to obtaine ſecure poſſeſſion of the conquered. So theſe later Romanes, in their ſtiffe and obſtinate requiring, to haue their language, reigne in the diuine, and publique ſeruice throughout all Churches of the Weſt, what elſe do they intend, but that the Pope may reigne throughout all thoſe Churches? which more or leſſe, through his excommunications, interdicts, promotions, preſentations, and through the imbecility of Princes, and the blinde ignorance of Chriſtian people, he hath conquered to his tiranny: Baptizing them after the name of his See of Rome, Romane Catholikes, not after the name of Chriſt, Chriſtian Catholikes: for Chriſtian is a name now out of vſe, vnleſſe it bee in the reformed Churches of Chriſt, where Chriſt is truly, and only honoured and glorified: but howſoeuer, the Popes tiranny, bee applauded in ſeruice of vnknowne tongues, doubtleſſe the [u] Roaring Lion, laugheth thereat, to ſee by his inſtitution, warres to bee proclaimed againſt Gods Scriptures, and all Antiquity; God to bee depriued of his Honour, (which conſiſteth in the

[t] *Conc. Later. c. 9*

[u] *1. Pet. 5.*

the vnderſtanding ſeruice, and religion of the heart: for he being a ſpirit, [x] in ſpirit and truth hee muſt bee adored) the Chriſtian flocke to bee diſpoiled, of their ſpirituall deuotion and comfort, which is not poſſibly to bee had, without the conceiuing, and vnderſtanding of ſuch things, by which the ſpiritual comfort is to be brought and ingendred in their ſoules. They pretend forſooth that the miſteries of their Maſſe, will bee had in greater admiration, if they be not in a tongue vnderſtood, by the common people. Alas, how wiſely? for I hope, their people muſt vnderſtand the myſteries of the Maſſe, and therein be inſtructed, as their Tridentine Catechiſme commaundeth, and as the Rhemiſts glory in their preface to the new Teſtament: and if they muſt bee inſtructed, to vnderſtand the Diuine rites and Ceremonies; Why may they not bee permitted to haue the ſeruice in a tongue that they doe vnderſtand? Their goodly argument, that ſome of the auncient Fathers, carried the myſteries of the Church cloſely in the primitiue daies, falleth of it ſelfe: for was not that done in reſpect of the Infidels and Catechumens? but as for the faithfull, they all well knew that phraſe (*norunt fideles*) the faithfull haue knowen; and they vnderſtood all the myſteries for the moſt part. The primitiue Church, practiſed faithfully that of Chriſt, (*y quod in aure &c*) that which you heare in the eare, preach vpon the tops of houſes: but although you were iuſtly afraid to haue your Maſſe myſteries celebrated, in known tongues, in reſpect of infinite impertinencies, and contradictions that are in it; why ſhould you not ſuffer ſo much, as is read of holy Scriptures in your Liturgies, to bee read and ſong in tongues, known to the Church? And what may bee thought, that Chriſts Apoſtles, would write their Goſpels, and Epiſtles, in the Greeke tongue, (Saint *Mathew* in his Goſpell, and Saint *Paul* in his Epiſtle to his Countrimen, writing in the Hebrew tongue, onely excepted), but for that the Greeke tongue, was moſt common, throughout the Eaſt

[x] *Iohn 4.*

[y] *Mat. 8. Luc. 12.*

part of the world where Chriſtian Religion was, firſt planted? And in the Primitiue Church al * Church-ſeruice, was in this part of the World of Europe, and that of Aſia for moſt part in the Hebrew, Greeke, or Latine tongues: becauſe the ſame were more or leſſe common, where Chriſtianity was firſt planted: as for other countries, where the Goſpell was preached: as firſt in AEthiopia: who is ignorant, but that the Churches Liturgie, was from the time of the Eunuch, vntill this day, in the AEthiopian tongue? Sclauonians had the like, Armenians the like, Egiptians the like, Grecians the like, Latines the like, Hebrews the like: and what doubt can bee made, but that the Indian Conuerts by Saint *Thomas* had the like? And whereſoeuer the Apoſtles planted any Churches, what queſtion can be made, but that they did obſerue the rule and [z] commaundement of the Lord, to his Apoſtles, that euery thing ſhould bee done to edification, and that glorious prophecie ſhould bee fulfilled, euery [a] tongue ſhall confeſſe to his name: yea, the very Formes of all Church-ſeruices, doe clearely ſhew, that the People and Clergie were anſwerablye to conioyne their prayers together, and to anſwere each other, as it is deliuered in the [b] conſtitutions of the Apoſtles, the olde Liturgies, and other Auncient Fathers: and what elſe did the comming downe of the Holy Ghoſt in the formes of ſo many fiery tongues, at Whitſontide, elſe portend and ſignifie, but that euery tongue ſhould confeſſe the name of our Lorde IESVS? and where this more meetely, then in their publique aſſemblies, where they were to honour GOD, and yeelde to each other all ſpirituall Comforte, and conſolation? which could not, nor cannot bee performed, in dumbe and barbarous ſhewes.

I cannot heere omit to ſet downe a point of ſimplicity of their great Doctor, Doctor *Harding*, who anſwering

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* I deſire the learned Pontificians to tell me whether the Apocriphall Liturgies of *Iames*, *Baſil*, *Chriſoſtom*, *Ambroſe*, yea of S. *Peter* alſo (which they falſly pretend) were not written by them in the moſt vulgar tongues vſed then in their churches? confeſſe your tiranny O yee Romans and abuſe Gods Church no longer.

z 1. *Corin.* 14.
a *Philip.* 2.
b *Conſtitut. Apoſtol. Clementin. Cirill in Catech. miſtagog. Iuſtin. Apolog. 2. ad Antoninum. liturgie Iacobi. Chriſoſto. Ambro. Baſil ſepe.*

an obiection, made by D. *Iewel* out of Saint [c] *Basil*, affirming that the people together, men, women, and children made a ſound in their anſwers in the Churches, in the publike ſeruice to God, like to the ſound of a waue, ſtriking vpon the Seabanks: This profound [d] Doctor would haue Saint *Basil* vnderſtood onely, of the peoples ſounding the word Amen: wiſely inſooth. Doubtleſſe, the Doctor was in a dreame, or elſe forgot what Countryman Saint *Basil* was, or of what countrey people, that Father ſpeaketh: if he had remembred Greece, or euer read any of the Greeke Lyturgies, or ſeene the Greeke publike ſeruice, which vpon the day of Saint [e] *Athanasius*, the Grecians are permitted to celebrate in their owne tongue, in Rome, he would haue well vnderſtood, that the Grecian Chriſtians make longer anſwers and reſponſes, in the publike Church ſeruice then Amen. But his anſwere to an authoritie produced by that learned Biſhop out of Saint *Auſten* perhaps is wiſer; no inſooth, more fond, heare it: (*Quid hoc ſit, &c.*) what this is (ſaith Saint *Auſten*) after we haue prayed to God to make vs cleane from our priuate ſinnes, we muſt vnderſtand, that we ought to ſing as with humane reaſon, not with voice as birds doe, for Owſels, Popiniayes, Rauens, and Pyes, and ſuch like birds oftentimes be taught of men to ſound they know not what: thus Saint *Auſten*. Now it is manifeſt that theſe words are to be taken, of vnderſtanding what is ſung; but what anſwereth Doctor *Harding* to them? marry thus: Theſe words are to be taken of the vnderſtanding of the ſenſe (ſaith he) not the tongue, which the ſeruice is ſung in. Now, the Vicar of Saint *Fooles* ſhould be his ghoſtly Father, were he liuing. How is this Rabby taken in his folly? theſe words are to be vnderſtood, that the People muſt haue vnderſtanding, of the ſenſe of the words, but not vnderſtand the words. Helpe out your Doctor you of Doway: for doubtleſſe he is grauelled: what would heere become of him, if more of the ſentences of the ancient

c *Basil. Hexamer. hom. 4.*

d *Harding* anſwere to Biſhop *Iewels* challenge. page. 8.

e *Auguſt. in Pſal. 16. expoſ. 2 Harding. ſupra.*

Fathers which comment vpon the 14. *Corinthians* firſt Epiſtle: had beene by himſelfe produced, and other out of Saint *Auſten* vpon Geneſis *ad literam*: he would doubtleſſe haue runne out of the field, or elſe haue beene ſtroken downe to the ground, eſpecially if he had heard that miraculous voice from heauen, which *Pius* the ſecond Pope writeth of. The Doctour was much delighted with viſions in his life time, and therefore I will now for his ſake ſet one downe for the Dowiſts to demurre vpon it. There was a great controuerſie betwixt the Pope and his Cardinals, (as a [f] Pope relateth) whether the Morauians and the Ruſſians conuerted to the Chriſtian faith, by *Ciril*, ſhould be permitted to haue the publike Lyturgie, and ſeruice in their knowne tongue or not. Their Apoſtle *Ciril* was earneſt for it, with ſome of the Cardinals: others contradicted it, which contradiction miraculouſly was checked with a voice heard from heauen, ſpeaking thus to them; Let euerie ſpirit praiſe the Lord, and euerie tongue confeſſe him: and ſo the Pope with his Cardinals were by the Angelicall viſion, inſtructed how to vnderſtand thoſe Scriptures by the Angell cited, and therupon gaue way to *Ciriles* requeſt; that the Morauians & Ruſſians ſhould haue their publike ſeruice in their own tongue, which they haue to this day: wherein they doubtleſſe find ſuch a comfort, that by no meanes they will relinquiſh that holy vſe, though ſome haue often attempted againſt it. I haue obſerued how ſince the Engliſh Pontificians haue had their Primers ſet forth both in Engliſh and Latine together, that they do farre more willingly, and more deuoutly read their prayers in the Engliſh tongue, then in the Latin: profeſſing that they receiue far greater comfort thereby; wiſhing alſo that the publike Church-ſeruice might to their like comfort be propoſed in that tongue which they vnderſtood. Before God of his mercy, firſt touched my hart to liſte vnto his goſpel, I would ſometimes out of a contemptuous kind of curioſitie (where I was not knowne) heare a peece of a Sermon

[f] *Pius. 2. hiſt. Bohem. cap. 13.*

in

in ſome of the Engliſh Churches heere in London: but by no means wold I ſtay or liſten to the hearing of the ſinging of their Pſalms, (for I did both loath and deteſt them) but when God vouchſafed to touch my heart, firſt with conſideration of the Romane abuſes, both for doctrine and diſcipline, I began ſometimes to commune with my ſelfe, whether perhaps, the Engliſh Church Lyturgie were not calumniated? Whereupon I would ſometimes more conſiderately, and (where I was not to be knowne) begin to giue more carefull, liſtening vnto the Engliſh Preachers, and alſo moſt curiouſly obſerue the manner of the ſinging in the Churches: both which at very firſt me thought were performed with that ſimplicitie, integritie, and gravitie, that I began to thinke thus: perhaps God is amongſt them; but when vpon often, and further more curious obſeruations, I found that all their ſeruice (except ſome few prayers, and thoſe verie holy alſo) was compoſed out of the infallible word of God, his holy Scriptures: I reſolued that the ſame muſt needs be good, if no eſſential part of ſeruice, were otherwiſe wanting. And when I found alſo that the Preachers continually did inculcate to their Auditors, integritie of conſcience, and holineſſe of converſation with neceſſitie of good works, and of that faith which g worketh by charitie to ſaluation: I well and clearely perceiued how the Church of England was moſt egregiouſly calumniated by the Romane Doctors. And when I found alſo the miniſtration of the two principall eſt, (and ſingularly ſo termed) Sacraments: to wit Baptiſme, and the holy Euchariſt, ſo ſincerely and Euangelically, and ſo voide of all ſuperſtition, miniſtred in their Churches, and withall found that Confirmation, Penance, Marriage, Orders, Viſitation of the ſicke, were for the ſubſtances thereof, religiouſly vſed in their Churches, I was not a little edified. But that which moſt edified me, was to obſerue, how in their publike Lyturgies, their minds ſeemed to me, (or at leſt that they might) to concurre ioyntly with their tongues, and with

g *Ad Galat. 5.*

with their religious and pious ſounds, to beate the gates of heauen, and begge mercie at his handes onely: whom, with the moſt bleſſed Father, and the holy Ghoſt, I ſaw onely worſhipped with diuine worſhip in their Churches. And although I wanted in ſome fewer that lowly, humble, and religious carriage, which the place, the manner of prayers, and aſſembly required; eſpecially in ſome of the young ſort: yet in the miniſters themſelues, and the matrones with many aged men, and others of riper yeares, I ſaw them often kneeling with great deuotion and attention to my great edification. There I obſerued not that drowſie oſcitancie, leaning, and yawning, which is ſo frequent in the papiſticall Churches, yea euen amongſt the [h] religious Monkes. There I obſerued not the impudent and ſhameleſſe attendings, courtings and obſeruings of fine dames within their Churches, the which how intolerable it is in the papiſticall Churches, eſpecially in Italy and at Rome it ſelfe, I referre to the iudgement of all indifferent trauailers: doubtleſſe their Churches there be ſtill repleate, with [i] adulterous, laſciuious, wanton, and inceſtuous eyes. Obſeruing theſe things: O how happy thought I, art thou O England, if as thou enioyeſt the light of Chriſts Goſpell, ſo alſo thou wouldeſt more and more by holy and pure conuerſation, labour to excell the Churches of Sodoma, and Gomorha, where all impure Idolatry, and abhominations doe reigne? Heere I obſerued alſo, the glorie of God euer commended, Faith, Hope, and Loue in Ieſus Chriſt, inceſſantly inculcated, the Fathers of the ancient Church reuerently cited, the memories of the moſt bleſſed Virgine *Mary*, and Chriſts Apoſtles reuerenced and honored: yea in their publike Prayers, and Sermons their vertues and noble acts, preached, commended, inculcated, to be followed, and imitated: The buriall of the dead, verie religious and pious, and altogether Apoſtolicall: which obſeruing, me thought theſe men ſure doe ſtriue onely for truth, reiecting all vncertaine traditions. And then with all

h *Bern. in cena Domini. cap. 3.*

i *2. Pet. 2.*

all I could not, but inwardly be moued in my verie ſoule, againſt *Stapleton, Sanders, Allen, Parſons, Bellarmine*, and other like Pontificians, for their horrible calumniations, againſt the Church of England, and the gouernment thereof, as though they buried their dead like dogs; perſwaded not their people to good life, but onely to faith; that they miniſtred their Sacraments, very irreligiouſly, with ſuch like imputations, all which I found to be meere calumniations. And I found the ſame Church ſo Apoſtolicall, ſo Chriſtian, that me thought I ſaw the very Primitiue faith, and practiſe of the Apoſtles, and the verie rites of their Church to be in it obſerued. And in theſe obſeruations I began more inwardly to be moued, becauſe as my knowledge and inclination to allow of the Church of England, and to abhorre the Romane hereſies and abuſes increaſed: ſo alſo my ſoule increaſed in the loue of God, deteſtation of ſinne, and auoiding the occaſions of ſinne, the loathing of this life, and an earneſt deſiring to be with Chriſt: whom (ſince my renouncing of Papiſtrie,) with the Father, and holy Ghoſt (as my ſoule, euidently teſtifieth vnto me) I do moſt ſincerely loue and eſteeme aboue all things in this world, and ſo fully with my whole ſoule & heart, that me thought I could comfortably and confidently ſay vnto it with the words of the holy Prophet, [k] (*conuertere, &c.*) my ſoule be couerted into thy reſt, for the Lord hath done well to thee. And I could not, me thought, hinder the working of God within me, not refuſe that teſtimony of S. *Paul*: the holy [l] Ghoſt giueth teſtimonie vnto our ſoules, that we are the children of God, yet ſo if we ſuffer with Chriſt, that we may alſo raigne with Chriſt.

k *Pſal.* 114.

l *Ad Rom.* 8.

The ninth Motiue.

The ninth Motiue.

I Should heere adde ſomewhat largely of their pernicious doctrine, of equiuocation, which hath beene another, no ſmall Motiue with me for my conuerſion:

which doctrine the Ignatians haue ſpecialy ſet a foote, at leaſt in practiſe within this kingdome: they forſooth, who will not permit that the Scriptures of God, ſhould be promiſcuouſly read by the vulgar people, haue in their vulgar language, in Pamphlets (rather libels being without name) diſperſed throughout this kingdome, the peſtiferous doctrine of equiuocation, with their ſtrange and paradoxicall half propoſitions, & Amphibologies: propoſitions (forſooth out of their [r] Ignatian Logicke) halfe written, halfe ſpoken, halfe concealed: and why, bring they not in alſo as well propoſitions of a triple difference? whereof one part may be ſpoken, a ſecond written, a third concealed, and not vttered? and why not propoſitions of a quadruple difference, as part written, part ſpoken, part by ſignes, and part by concealment? and ſo make mentall, verball, written, and dum or ſilent propoſitiõ all in one, to ſet vp their vaine doctrine of equiuocation. Some ingenious Pontificians of my acquaintance there are, who do what you can, yet you cannot driue this doctrine of equiuocation into their heads, but ſuch as haue beene brought vp vnder the Ignatians, and are deuoted vnto them, they haue their leſſon at their fingers ends. Not long ſince there was [f] one of theſe Ignatian Prieſts, who being examined by the Archbiſhop of Canterburie not long before his death, did not onely denie himſelfe to be a Prieſt, but alſo by religious oath, did forſweare the ſame: being challenged for it, he excuſed the ſame by the art of equiuocation, ſtoutly auouching that he had beene ſo taught by his maſter, a reader of the ſocietie of *Ignatius*, and indeed it is the doctrine almoſt of them all, that any propoſition whatſoeuer is or may be allowed, by the art of equiuocation, the ſame alſo may be confirmed, and auerred true by religious oath: and yet this equiuocating ſwearer ſo ready to forſweare and deny his Prieſthood was a moſt bitter enemie againſt all ſuch as would take or allow the taking of the oath of Alleageance in any ſenſe whatſoeuer. I could produce many ſuch examples of equiuocating

[r] Treatiſe of equiuocation written or publiſhed by *Henry Garnet.*

[f] *Iohn Koone.*

uocating Ignatians, one I will not omit of a friend of the Ignatians, who would faine haue beene an Ignatian, before this, but that Maſter *Strange* the Ignatian lately baniſhed out of the towre, told him that his imperfections ſhould not be laid vpon their order, being of ſuch rare phariſaicall perfection forſooth. This man is gracious with diuers worthie perſons of the feminine ſexe, into whole fauours, he hath wound himſelfe, ſo greatly that he can obtaine one of their fauours to weare next his skinne, and ouer his whole bodie a whole weeke togither, yea in the time of his holy impriſonment to comfort his impriſoned corps: Freſhly vpon the diſcouerie of the damnable powder-treaſon, it was his chance to be taken, & to be brought before the honorable Lord Maior of London, by whom being examined vpon ſuſpition of his perſon, and religion, and asked whom he thought to be head of the Church of England, without any difficulty, he anſwereth thus, the King: which his anſwere might well haue deceiued, that honorable perſon, if he had not more narrowly, obſerued ſome other of his anſwers, in which he found him faultering: and therupon committed him to the Counter, where he ſtaid not long: he being afterward queſtioned withall, by ſome zealous Romane Catholicks, how he could without deniall of his faith concerning their article of the Popes ſupremacie, acknowledge the King to be ſupreme head of the Church: what replieth he peremptorily: I meant not the King of England, but the King of heauen: (the trueſt word he euer ſpoke; for the King of heauen is indeed the onely ſupreme head of the Church of England) and he added that he thought in reſpect of the dangers of the times, that he might iuſtly vſe ſuch equiuocation. Pardon me courteous Pontifician Readers, that I thus, particularize this man (there is more in ſtore) I doe it onely that our Engliſh Ladies, and ſome worthie perſons of the deuout ſexe may know, what manner of men thoſe are, to whom they commit their ſecrets. And if

* *R. C.* the common collector for Recuſants by the art of equiuocatiō proteſted to certaine Prieſts in the Clinke (cōplaining of their wants) the very day before the 1000, and certain 100 of pounds were taken from him that he knew not in the world where to fetch 20 ſhil. this man had not forgotten his Accidence rule, *huic habeo, non tibi*, I dare auouch there is no day paſſeth, in which he doth not religiouſly vſe this art. Some three daies ſince the 9. of Ianuary he hath ſent in writing an equiuocating ſuperſedeas that becauſe he was the ſicke (with an ill ſtomack for the oath of allegeance) he would prouide for the Clinke priſoners no longer.

he hereafter deale with ſome of them, as he hath alreadie dealt with a verie worthie Ladie, (too worthy for him or any other Pontifician Prieſt) they will haue no great cauſe of Comfort in him or his like: I could diſcipher the ſpirits of ſome other equiuocating, and dicing weſtern Prieſts (to conceale the reſt) God turne their heartsto conſider the ſtates in which they ſtand, and vouchſafe O mercifull Ieſus in t whoſe mouth was found no guile nor deceit, rather to confound them, then ſuffer them to defend their equiuocating practiſe by your moſt ſacred doctrine, and immaculate examples of your pureſt conuerſation.

t 1.Pet.2.

The tenth Motiue.

The tenth Motiue.

TO proceed, the tyranny, by which they denie the indifferent reading of Gods holy Scriptures, in the vulgar tongue, is moſt inexcuſable: doubtleſſe the cauſe is, they do feare the taxing of their moſt manifeſt hereſies, euen by the ſimpleſt: I cannot blame them, for their pollicie herein. For manifeſt experience teacheth, that whereſoeuer the word of God is tranſlated into vulgar tongues, and the ſame deuoutly read, there poperie ſtill falles more or leſſe, an inuincible argument, that the ſpirit wherewith the holy Scriptures were written, worketh in the humble readers. Haue ye forgotten ye Pontificians, that the Iewiſh Church, had the holy Scriptures written, and read vnto them in their vulgar tongue? why therefore ſhall the Chriſtians of the new Teſtament be debarred of the vſe of the ſame? are not the holy Scriptures, their riches, their treaſure, and the cauſe of all conſolation to the deuout readers? why doe you not then permit vnto them the vſe of that, which is their owne? but I muſt crie you mercie: for the Scriptures are onely the treaſure of the Romanes, and onely as part of the Popes Patrimonie, are at his diſpoſing: Would God alſo

alſo he would ſeriouſly peruſe them and practiſe them, for in them is his Religion condemned: if you ſay, they are abuſed, by ſome of the ſimpleſt; and that promiſcous reading of them breedeth hereſies: alas, alas, as though the ſimple people were the Deuiſers or Authors of many hereſies: how many hereſies can you reckon, deuiſed by ſuch as vnderſtood none of the learned tongues? and what if ſome doe abuſe the holy Scriptures? ſo innumerable abuſe pictures; innumerable abuſe confeſſion to horrible and abominable proiects: innumerable abuſe your Maſſes and indulgences: and what is there, in the world, which is more abuſed, then the chaire of *Peter* it ſelfe, which is ſo continually bought and ſold? What muſt wee away with it therefore? and is there no abuſing of your voluminous decrees, your decretals, extrauagants, Clementines, &c? Is there no abuſe of your Philoſophie all learning in your Churches? What? muſt all things, that are abuſed in your Church be remoued? if ſo, doubtleſſe, you would haue a ſingle-ſouled religion: for then away with the pictures of God the Father, in the forme of an olde man: which to my knowledge and experience, hath poſſeſt many in this kingdom with the Anthropomorphitan conceits, as though God himſelfe had limmes and true members: may I not ſay that ſome of your Ignatianed with Ignatius were ſo perſwaded? in the [a] pictures of whoſe life, there is lately deſcribed, how the miſteries of the bleſſed Trinity was reuealed vnto him, in which God the Father was portraited like an old Man, with a Globe in his hand, & the holy Ghoſt drawne like a Doue, and Chriſt Ieſus with a Globe alſo in his hand. O Vanities, O horrible abuſes: O ye Ignatians; is this the myſtery, of the moſt dreadfull Trinity reuealed to your holy and beatified Father Ignatius? Doubtleſſe the Deuill deluded him: and if, his Reuelations from Chriſt, and Saint *Peter*; and his Eleuations vp in the Aire, proue no ſounder, they will proue but rotten and ſuperſtitious ware.

[a] *Ribadiner. lib. 1. cap. 7.* In the ſame Pictures and many idle apparitions: one I note his in which it is expreſly, that when *Ignatius* eleuated the Hoſt, Chriſt appeared miraculouſly not in the Hoſt: but ouer the Hoſt, in certaine cloudes in the forme of a mā. *Apud Ribad.*

But to proceede, if you feare ſeduction of your ſimpler Sheepe in reading of the Scriptures, why are not your learned Prieſts, more daily in them? Why haue they no ſet Lectures, vpon them? Why are not your Diuines, bound to ſtudy ſome Comments vpon them? The true cauſe is, your Spirits, your Traditions, which you muſt not leaue, (vnleſſe you leaue Rome and her very word of God) agree not together: yet for a faſhion forſooth, the Scriptures muſt be read (as in Rome and Spaine) in your refectories: when your Schollers are at Dinner and Supper: and ſomwhere, vpon full ſtomacks (ſo full as ſhort Commons can permit) after Dinner and Supper, in one of your Seminaries, (for it is not vſed in all) and then they muſt heare ſome quarter of an houres commenting, vpon ſome peece of ſcripture, (the ſtudy of one peece whereof requireth a mans life) in which exerciſe, how greatly your Prieſts profit, one who lately came from your Famous Dowyan Seminary, will liuely diſcouer. It was my fortune lately to ſee, and read a letter directed from this Prieſt, out of the North, vnto another Prieſt, remaining in this houſe with me: in which letter he excuſeth himſelfe, with the other Prieſt, his friend heere, and defendeth (as well as hee can) himſelfe from touch of inconſtancy in friendſhip, which the other had obiected vnto him: vſing theſe and the like words; doe not thinke good ſir, of me, as though I were inconſtant in my loue to you, I am ſtill the ſame, according as the x Apoſtle ſaith, Ieſus Chriſt, yeſterday, to day, and the ſame for euer which application of Sacred Scipture, when I read, I could not but laugh heartily, and I pitied withall, the ſtate of the Engliſh Seminaries, and Engliſh Romane Catholikes: (for I was not then alienated from them in my heart) and I thinke that whoſoeuer ſhall reade this, will eaſily obſerue what a profound Scripture-Clerke he was; many ſuch like Clerkes there are in this Kingdome: pardon mee Courteous Reader, if I glaunce at one other, who hath a good will: for hee will forſooth preach commonly euery holy

x *Hebrews* 13.

day

day in a certaine Cathedrall residence of his. But his preaching is commonly out of the Legends forsooth, or else out of the great looking glasse of examples, for, as for scripture, he is so penurious, that one day hearing of him preach vpon the y Gospell of Christs tempting in the wildernesse, he cited a sentence or two of that daies Gospell, and both times broke Priscians head: but he scandalized as I thinke no mans head, there being scarce one, besides my self there, who vnderstood Latine, and such a good olde Harry perhaps as did thinke that the Scripture might vse sometimes, false Latine for a mysterie. I would not glaunce at this mans insufficiency, but that he is so * egregious a Champion against the Oath, damning all that take it, yea and not allowing confessions of those, who haue gone to such Priests as allow it, he is surely a very worthy Marchant to tell a fable to a Gentlewoman, but inough heereof now: all things haue their seasons. But to conclude, this my Motiue, it hath been by my selfe euer obserued, that such as adict themselues to the reading of holy Scriptures, are euer more or lesse inclining, to think wel of the reformed Churches, and of their doctrines, which are so liuely deliuered in them: and out of my reading of holy Scriptures, which I haue euer daily vsed more or lesse, it hath fallen out that I haue many times contended (for argument sake) against some doctrines and practises of the Roman e Church, and therefore it is, that the wise mens libeller chargeth mee with the spirit of Contradiction: blessed bee that spirit of contradiction, which hath brought me to be a child of adoption, as I humbly trust, and beleeue I now am.

Speculum magnum exemplorū.

y *Math.* 4.

* The Pontificall Spirit of this man, you may gather by this: being in a Vitling house vpon Tower Wharfe and ready to depart the land (being banished with some nine other Priests) he puts his Arme out of a window, & (contrary to the liking of al his brethren) publikely and Bishoplike hee blesses & crosses all the people, which caused shame in some, & loud laughter in others.

A

z *1. Peter.* 2.

A ſecond Generall Head of Motiues out of their wicked Lawes.

Conſidering, many and vniuſt Lawes, vnto which the Romane Biſhops, haue againſt all Chriſtian holy liberty, and to the ſubuerſion of many ſoules, and the great diſhonour of God, tied their followers: the which, as I haue oftentimes heeretofore greatly admired, not ſeeing how they might be defended, ſo God, now vouchſafing to open my vnderſtanding, I doe greatly deteſt them. For me to expreſſe all thoſe which are both paradoxicall, and pernitious, were too great a labour: I will therefore touch ſome few of them, which are in truth very many: and yet I meruaile they are no more: Conſidering the pernitious, and ſhameleſſe Doctrine of Cardinall [a] *Bellarmine*, who both in his coutrouerſies, and in his recognitions teacheth, that although the Popes, ſhould commaund any things in their Lawes, as Vertues, which are Vices: yet the whole Church, is bound, to obey the voice of their paſtor, and to receiue the ſame vicious Lawes, as if they were Lawes of Vertues; but, hee will ſeeme to mitigate this his ſtrange poſition forſooth; by adding that this his doctrine is to bee vnderſtood of lawes concerning doubtful Acts, of Vertues, or Vices, not in Acts neceſſary. Thus hee very wiſely breatheth heate and cold together, and what ([c])o *Bellarmine* tell me, you that are by *Andrew Endemon* your Cretenſian Ignatian brother, called the Piller of the Church, and the Auguſtine of this our time: cannot the infallibleneſſe of the Popes Spirit, ſo guide, and aſſiſt him, that he ſhall not erre in propoſing any vniuerſall law to the Church, the which, ſhee is bound to receiue, as you ſay? And tell mee O Ignatian pillar, what mattereth it to ſaluation, or damnation, whether the things of themſelues, bee neceſſary or not? if the Pope by his Commandement, make them ſo neceſſarie as the whole

[a] *Bellar. lib. 4. de pont. cap. 5. lib. recog. in recog. li. de ſummo Pont. cap. 19.*

[c] *Bellar. volum. 2. Eccleſiæ et noſtræ tempeſtatis Auguſtinus. Eudem. confutat. Anti. p. 48.*

whole Church ſhall be bound vnder paine of mortall ſinne, and conſequently vnder paine of damnation, to receiue them (though vitious) as you teach? alas, how perplexed is the ſtate of Pontificians; if this *Bellarminian* doctrine bee true? they muſt commit vice, to obey the Pope, and ſo bee condemned therefore; or elſe for the Popes ſake, God will fauour them ſo much as not to iudge them according to their workes, but according to the Popes corrupt affection, contrarie to his generall decree, deliuered by his [d] Apoſtle, that euery man ſhall receiue according to his workes.

d *Ad Rom. 2. & 13. & Pſal. 61. & Iob. 34.*

The firſt Law.

AMongſt many of theſe Lawes firſt occurreth to my minde, that, where-with the vncharitable Popes ſtraightly charge, that [e] the ſacrifice of their Maſſe (the which they beleeue, to bee the propitiatorie oblation, and ſelfe ſame Chriſt, which was ſacrificed for the whole world, vpon the Croſſe) to be offered by any of their Prieſts, for any excommunicated perſon, or by name for any Infidels, and Heretikes, by them for ſuch reputed, whether they be ſubiects, or Soueraignes. A law and cuſtome moſt contrarie to the nature of the propitiatorie ſacrifice of the Croſſe; the which as it was once moſt ſufficiently, and abundantly offered, for the redemption of all, ſo it ſhould be continually remembred, and faithfully beleeued for the ſaluation of the whole Church of Gods Elect; yea, and moſt religiouſly to be inuocated, and praied vnto, for the conuerſion, and ſaluation of all ſinners whatſoeuer, Turkes, Iewes, Heretikes, or Infidels, for ſo much as may lie in vs to doe and procure: conſidering that it is the holy [f] will of the moſt immaculate and pious ſacrifice of the croſſe himſelfe, that all men ſhould come, to the knowledge of his truth: for which cauſe alſo his bleſſed Apoſtle, the veſſell of election ordained, that obſecrations, orations, poſtulations, and thanksgiuings, ſhould be made for all Men, for all Magiſtrates, and all ſuch as are

e *Caput à vobis ſecundo, & cap. ſacris de ſententia excomm. Cõcil. Trident. Seſſ. 22. cap. 2. & 6. Aqu. 3 q. 79. art. 7. ad 2. Sotus. lib 9. de inſtit. q. 2. art. 2. ad 3.*

f *1. Tim. 2.*

in Authoritie; and hee giueth the reaſon of this his ordinance: becauſe, as much, as in him is, God would haue all men to bee ſaued, and to come to the knowledge of his truth.

g Remiſts Annotations in 2.*Tim.*2.

And although the Pontifician g Remiſts themſelues, doe vehemently challenge by theſe foure different kinds of praiers, that the whole order of their Maſſe is comprehended, and ſpecially diſtinguiſhed; citing h *Auſtens* authoritie for the ſame: yet malice ſuffereth them not, to ſee their owne errour, moſt clearely condemned in this ordinance of the holie Apoſtle: (euen as it is by themſelues expounded) in which hee expreſly appointeth, that theſe foure kindes of praiers (of which, the very ſecond, the i Remiſts themſelues eagerly expound, of that part of their Maſſe, when their Conſecration is made, and when their Chriſt ſacrificed, is moſt ſpecially offered:) Obſecrations, Orations, Poſtulations, and Thankſgiuings, (and yet who conceiueth their Diuinitie, that the word Orations in Engliſh, in Latine Orationes, in Greeke εὐχαὶ, ſhould ſignifie properly their Conſecration, Tranſubſtantiation, or Propitiatorie oblation) to bee made for all men, for Kings (who were Heathens when this ordinance was made) and all that are in preeminencie. But let the holie Apoſtle ordaine what hee will, let the Father S^t. *Auſtens* and others, euen (in their owne ſenſe) expound this ordinance of their propitiatorie Sacrifice; yet forſooth, the Romane Biſhops will ſeeme to bee ſo pure, that they will not onely refuſe Communion with ſuch perſons as they doe excommunicate, and with Infidels; but they will further alſo out of more then phariſaicall cõtempt, renounce the communion of charitie, due to enemies, and refuſe ſo much as to pray in their publike ſacrifice and ſeruice by name, for the * conuerſion of Infidels, or any Heretikes: much leſſe for any Temporall bleſſings and proſperities, to them: yea, although they bee their Magiſtrates, their Liege Soueraignes. Who knoweth not, how the

h *Aug. Epiſt. 59*

i *Annot. ibidem.*

* *Conſtit. Clem. lib. 8. cap. 15.*

zealous Pontificians, and Ignatians, will make outcries against such a man, as would in any publike seruice pray but for the conuersion of their Soueraigne, by them reputed an Heretike? but to adde a prayer for his prosperitie or safeguard, it were not sufferable; but no more of this, it toucheth to the quicke. Yet God, from whose knowledge nothing is hidde, knoweth that this which I write is true, &c. I haue heard very credible of a superstitious Monke, who hath often protested, that hee will not by name in Masse, pray for the conuersion of any one; no, not of his owne Father: *O hypocrisin blasphemam*, O more then most blasphemous hypocrisie! damned *Dives* had in Hell greater charitie, when by name, and specially in what hee could, hee desired, and procured the saluation of his Brethren vpon earth. Some one will reply, perhaps, and say, that in speciall and by name they pray for all, Iewes, Infidels, and Heretikes, vpon Good-Friday: I graunt it; but heare withall, that vpon Good-Friday they haue no Propitiatorie sacrifice offered; which may bee polluted with publike prayers for the conuersion of Infidels; and here by the way I maruaile, what mysterie is in it, that specially vpon that Anniuersarie day when Christ suffered, they will haue no Propitiatorie sacrifice offered, no receiuing of the Lordes Supper, vsed in their Churches. For some one of their Priests in euery Church receiuing and offering of Christ (onely vnder the forme of bread) doth not with them offer a perfect and proper sacrifice: Christ, forsooth, must bee vnder both kindes, else hee is not a perfect and proper Sacrifice, according to the k *Bellarminian* doctrine. Who detesteth not such foppe-ries? the wise are caught in their wisedome. Oh, that they were rather conuerted then confounded.

k *Bellar. lib. recog. pag* 85. where he citeth many for the same opinion.

Further, what a maruaile, that they who pretend to bee so zealous for conuersion of sinners, that they willingly trauaile ouer Sea and Land for that purpose, 1 *Matth.* 23.

and to make their Proſelytes twofold more children of hell, ſhould bee ſo hypocritically pure, that in that ſacrifice (which themſelues make to bee the propitiation of the whole world) there ſhould not bee ſome commemoration had, at leaſt, for the conuerſion of ſuch their Magiſtrates, and Souerſaignes, whom they repute Heretikes: The ancient Iewes, and their holy Prieſts, did pray in their publike ſacrifices, yea offered [m] publike ſacrifices for ſuch as were Aliens from the worſhip of the true God (although ioyned in amitie with them) as the *Machabees* doe expreſly deliuer. The ancient [n] Chriſtians with their moſt religious Biſhops praied publikely, and offered ſacrifice (*ſo ſaith Tertullian*) for the health and ſafetie of the Emperour; and all antiquitie concurreth herein with ioynt approuance of publike praier for all. If the Aduerſarie reply, and ſay, ſuch excommunicated perſons, ſuch Infidels, are not capable of any good from the ſacrifice: what? not of conuerſion? not of repentance? not of reconcilement? apagefis: is your ſacrifice ſo weake, that it is not potent, and powerfull, to doe any good that way? yea, but the Church hath forbid it, for a correction of the excommunicated? what? for a correction of the Infidels alſo? indeede, your Church, that is, your Pope, hath of later yeares, ſince they put on (*tiphuns ſeele*) ſecular pride haue forbid it; but it was not ſo of old: let vs aske our Fathers, and they will tell vs, it was not ſo of old: bring out one ancient father, O yee Pontificians, that ioyneth with you in this? I am aſſured you cannot; God forbid you ſhould ſtaine ancient Chriſtian doctrine, ſo farre, as that it ſhould forbid any publike praier, to be vſed for the conuerſion of Infidels, Heretikes, &c. or for the temporall proſperitie, and ſafetie of lawfull Souerſaignes whatſoeuer by, and from ſuch Prieſts and Prelates, as are their ſubiects.

[m] 1. *Mach.* 12. & 2. *Mach.* 3. *Eſdr.* 1. *cap.* 6. *Baruch. ſæpe.*

[n] *Clemens. l.* 8. *Conſtitut. cap.* 15 *Ignat. epiſt. ad Smir. Tertull. Apolog. ad ſcapulã cap.* 2. *Ambroſ.* & *Chryſoſt. in hunc locũ. Aug. epiſt.* 59. & *alibi ſæpiſſime. Proſp. de vocatione Gẽtium, l.* 1. *cap.* 4. *Chryſoſt. hom.* 79 *ad Pop. Antio. l.* 6. *de Sacer.* & *hom.* 77. *in Ioh. homil. de Adam.* & *Eua. Liturg. Iacob. Baſil. Chryſoſt.*

Some Ignatias to temper this vncharitable poſition ſo mince the matter, that you may pray for increaſe of faith, in that place where none but Heretikes are prouided that you doe not perſonat any. So my Maſter in Rome. *Anſw. aly.*

The ſecond Law.

HYpocriticall alſo and vaine, is that cuſtome and law, by which they ſtrictly forbid the eating of fleſh vpon

their

their appointed Faſts, and yet permit, and allow the drinking of wines of all ſorts, and in what quantitie it ſhal pleaſe; with eating alſo of preſerues, and confectues; of any kind, marchpanes with ſpiced, and ſugred cakes (only prouided, there be no dramme of butter nor creame in them, when they are vſed either in lent or vpon faſting-nights) ſo that their faſts ſeeme to pinch and afflict, only the poore (whoſe purſes reach not to dainties) not the rich, who may drinke wine, till they ſurfet, and yet not breake their Papiſticall faſt. And whereas the Primitiue Chriſtians in their ſolemne faſts (according as the ancient Iewes) faſted till night, which cuſtom continued a long time after, [o] but was afterwards fully broken for aboue ſome 1000. yeares ago: ſince when, the time of eating vpon publike faſting daies, beganne to bee vſed about three of the clocke in the afternoone: from which cuſtome, they are now ſo farre degenerated, that the Ignatianed Pontificians, will moſt commonly preuent noone, a whole houre, and the preciſeſt of them (marke the ſuperſtition) ſay, it is enough to keepe the faſt, ſo that a man be, in the middeſt of his repaſt, iuſt at noone: and now alſo, the preciſeſt faſters will haue their drinkings at night, and almoſt all of them will eate either a good quantitie of bread, with ſweet meats, with fruits, or ſome kind of broth: ſo that their faſtings as they are now vſed, are indeede meere mockeries; I ſhould ſay, as they are commonly vſed: and yet forſooth, theſe men muſt be reputed the preciſe * Imitatours of the Apoſtles in their faſting, and none reputed to faſt, but they, no, though they abſtaine all a whole day, and then make moſt ſparing and temperate meales with a little fleſh, at night only. With them, you may cramme your paunch to the brimme, you may drinke till you be drunke (ten times a day if you pleaſe) and yet you ſhall not bee reputed to haue broken your faſt, ſo you make but one (though *luculentum*) meale of Fiſh only in Lent; and of Fiſh and white meates out of Lent: but if you liue neuer ſo ſoberly, faſting till night, and then eate but a morſell of fleſh, a *Leuerd* muſt

o *Caput ſolent. de conſecrat. diſt. 2. Epiph. Hæreſ. 80 Tertull. aduerſ. Pſychi. c. 14*

* The Pontificians who ſtād ſo ſtrictly for their māner of faſting; I aske them why haue they broke the faſt of the fourth & ſixth Ferie, and Saterday in *Rome* which the ancient Romane Church held for a Tradition Apoſtolicall? See *Innocent. 1 Epiſt. ad Decent. & cap. Sabbato de conſecrat. diſt. 3. & cap. Quia dies. diſtin. 5. de conſecrat. Conc. Eliberi Can 26. Clem. conſtit. lib. 5. cap. 16. 19. & vlt. Canon. Apoſt. Can. 68. Ignat. Epiſt. 3. ad Philip. Epiph. hæreſ. 80. & 75. caput, de eſu. carn. diſt. 3. de conſecrat. Pene omnes antiqui.*

must be your name, a faggot your reward. O hypocrisie, *simulata sanctitas, duplex iniquitas*, dissembled sanctitie, is double iniquitie; yet herein I must needes Apologize, for some of the good, simple, and deuout Pontifician Women of this Kingdome, who in very truth obserue, sober, and godly fasts: for which I cannot but commend them, and will be gladde euer therein to imitate them, as farre, as the libertie of conscience, and Christian charitie may permit. I haue heard a very probable narration, how *Robert Parsons* (hee who had prouided rules of reformation, against the conuersion of England, as he speaketh) vpon a fasting euening, commending a kinde of order for fasting, which hee had in his head, and greatly taxing the libertie vsed by the English Romane Catholikes, spoke thus: Well said he, if England be euer conuerted, I make no doubt, but that I shall set downe an excellent order for fasting: and that stricter, I hope, then that, which himselfe at that present vsed (or else it would haue beene easie enough) for that very euening for his part, he eate vp a prettie boxe of marmalet. And here by the way, I must needes say that I haue seene in that man more care of dyet, then euer could iustly bee obiected against *Caluin* (whome the Pontificians so calumniate for his spiced bread and purest wines; But surely *Caluin* could not bee iustly taxed more for his bellie, then this man might be. But that you may know, how many of the Pontifician Priests keepe their fasts: heare what I also haue most credibly heard. There commeth a certaine Formall Priest to a certaine Ladies, one fasting euening: for his entertainement, shee prouideth some two or three sorts of fruits, yet withall seemeth to excuse herselfe, that it was no better: this is well Madame, (somwhat solemnely) replieth the Priest; but at such a Ladies said hee, wee haue seuen or eight seuerall dishes vpon fasting nights, &c. but enough of these their Apostolicall fasts: for my part I condemne none, (I wish with my whole heart more fasting were vsed by such as are able.) whose weakenesse requireth such fauourable fasting; but I vtterly

These rules were most of them deuised by Cardinall *Allen*, but hee being dead, least the child, should haue beene fatherlesse, *Parsons* challenged them as his owne.

vtterly condemne the hypocriſie of their Doctors, who challenge their faſts only to be Apoſtolicall, and Chriſtian, whereas it is moſt euident, that they are nothing leſſe then ſuch; and no where worſe then in Rome the inerrable See.

The third Law.

THat there are permiſſiue and toleratiue lawes, for houſes of proſtitution, in ſome Papiſticall Countries, I doe not ſo much admire (although they are vtterly to bee condemned) conſidering the circumſtances of thoſe Countries, and diſpoſitions of the people; but, that in the Citie of Rome, the Mother-Citie; (the Mother-Church) in the Citie of the Apoſtolicall See, there ſhould be publike tolleration, and Papall permiſſion, with a ciuill protection, both of bodies and goods, of ſuch impudent proſtituted Queanes, that is wonderfull; but more wonderfull, and moſt intollerable, that the only Vicar of Chriſt, the Suffragane of the bleſſed Trinitie, the Vice-God of earth, ſhould receiue tole out of ſuch a Faire of proſtituted Whores: but moſt execrable it is, that through permiſſion of ſuch abhominations the hearts of Cardinalitian and Papall Courtiers, are ſo linkeed with thoſe infamous perſons, that they cannot liue without them: I will not ſpeake of the Clergies impuritie; S^t. *Bernard* ſhall ſpeake for mee in their behalfes; charging them with keeping of Queanes in their priuate chambers. But heare how the ſoules of thoſe laſciuious Courtiers and Romanes, are glewed to thoſe filthes. When *Pius Quintus* (a man of many morall good parts) endeuoured ſeriouſly to purge Rome of that ſinke, by baniſhing the Whores from out of the Citie, with them he droue away ſo many of the Courtiers, ſo many of ignoble Nobles, ſo many of the voluptuous Citizens, that Rome ſeemed almoſt naked and diſpeopled, ſo that thereupon the irreſolute Pope, by a conniuencie was content to permit the filths to returne againe to their old trade in Rome, & the *Roman* Biſhops to receiue ſtil their cuſtomary tribute for that wicked liberty & impunity. O moſt abhominable, & moſt filthy purpured city, thy

p *Bern. lib. 4. de conſiderat. c. 2. ſerm. ad Paſtores in Synod.*

thy ſinne is preached abroade; like that of Sodome and Gomorrhe, and thou art not aſhamed (*Frons meretricis facta eſt tibi*) thou haſt gotten the forehead of a ſtrumpet: ſhew me the like abhomination amongſt the reformed Churches. You pretend many great matters: but doubtleſſe, in compariſon of their Rome, the very ſerrals of Conſtantinople, Adrianople, are pure and chaſt: yet who will excuſe or defend the impurities of any reformed Churches? not I, amendment will be the beſt defence, God grant it.

The fourth Law.

HOw wicked and ſacrilegious is that law of theirs, by which they will not vpon any extremitie whatſoeuer, celebrate or ſay any Maſſe, without their Altar ſtones, Altar-clothes, Corporals, or Candels, &c. And although, they (almoſt all) hold, that to receiue the Sacrament at the houre of death, is abſolutely neceſſarie (*neceſſitate precepti*) vnder neceſſitie of precept, yea, and as my Maſter *Vaſques* in Rome with diuers others held, that it is neceſſarie (*neceſſitate medij*) by neceſſitie of meane, like as faith is, without which by Gods ordinarie power it is not poſſible for any one to be ſaued, yet forſooth, they muſt and will let their ſheepe goe out of the world without this Sacrament, if ſo be they want either Maſſe Veſtiments, or Altar ſtones, or Altar clothes, to ſay their Romane Maſſe withall: O vaine Traditions of men, againſt the Commandement of God: is it not here moſt manifeſt, that (r *irritum fecerunt, &c.*) they haue made voide the Commandement of God, for their owne Traditions? their owne Traditions, I ſaid, for there is not one of them who can ſhew any authenticall record, that either S^t. *Peter*, or any of the Apoſtles, or any of the Primitiue Prieſts, vſed at celebration of the diuine myſteries, maſſing Veſtments, Altar ſtones, burning lights, &c. it were a meere toy to challenge theſe thinges to bee Apoſtolicall, which they cannot otherwiſe proue, then either out of

r *Math.15.*

ſome

ſome counterfait *Martiall* or *Abdias*, or elſe the commentitious Pontificall (as they pretend of Damaſus) whereof the Author is not yet certainly knowne, and if he were knowne, yet their owne Cardinals and Doctors haue pared ſo much of his credit away, with charging the booke with lies and fables, that his authoritie alone may not carrie away ſuch a matter as this is.

The fifth Law.

THat Law and cuſtome, by which they commaund the Laitie, to receiue the Sacrament vnder one kind onely, is ſacrilegious (to vſe Pope *Gelaſius* his phraſe) and is an errour inexcuſable. But the Tridentine Fathers haue found out an excuſe for this inexcuſable errour, this forſooth: that although Chriſt inſtituted, and commaunded all to drinke of the ſacramentall Cup, the Apoſtles ordained as much, and withall the primitiue Church euer ſo practiſed: yet this was all done, not as a matter of neceſſitie, but of election, or choice for the faithful to receiue vnder one kind or both. (*Imperet vobis Dominus.* Our Lord cómaund you, and let the mouthes of ſuch as ſpeake ſo wicked things be ſtopped. What a doctrine of diuels is this, to ſay that the inſtitution of Chriſt, the commaundement of Chriſt, ordinance of the Apoſtles touching the vſe of the chiefeſt Sacrament of the Church, maketh not a law of neceſſitie? when their imagined tranſubſtantiation came in, then alſo by degrees, brought they in the receiuing vnder one kinde (as ſufficient for a mans whole life) pretending that whole Chriſt is really and ſubſtantially vnder both kindes, yea vnder any the leaſt particle that may fall from the hoſt, or any leſt, moyſture of wine-liquour that may hang and ſticke vpon their Chalice ſide, or vpon their Prieſts lips (which being by them thus profeſſed & beleeued,) I maruaile, and note by the way how *Henry Garnets* great t fauouritiſſe t in preſence of him, and of other Ignatians, and diuers

(*Epiſt. Iude.*

M. A. V.

worſhipfull did ſcorne publikely at table, one D. *Cecill* for his licking with his finger, the patten which he vſed at celebration of the Maſſe. I deſire the reader to iudge of their ſpirits. I my ſelfe hearing her deriſion excuſed the Doctor ſeriouſly, but ſince that time (ſome one and twenty yeares) I was neuer very gratefull to her, nor to her reuerend Father *Henry Garnet*: they had then oppoſition with that Doctor, and therefore he was derided for licking vp ſuch crummes as they eſteemed their God.

The ſixth Law.

THey annexe to holy Orders, the vow of Chaſtitie (and yet few, who take Orders make the ſaid vow expreſly, although all ſuch conſent to vndergoe their law of chaſtitie) by which they moſt ſtrictly command neither Prieſt nor Biſhop to marry, & if any were maried before Orders, then after them they muſt abſtaine from the lawfull vſe of their wiues. This is one of their traditions, ſuch a one as S. *Paul* ſpoke of, when [u] he foretold that ſome would come in later times teaching the doctrines of diuels, forbidding to marrie, &c. By occaſion of this law, their preſumptuous ſpirits haue implied almoſt the whole Romane Cleargie more or leſſe, with all kinde of impurities, yea ſome ſo nefarious, as are not by a modeſt penne to be expreſſed: perhaps, (though very raſhly and inconſiderately) the firſt Authors of the Law, intended to haue brought in Chaſtitie and puritie into the liues of their Cleargie, but it hath fallen out farre otherwiſe: for it is a ſhame to ſpeake what is done by many of them in ſecret. It is a ſhame ſaith [x] S. *Bernard*, to vtter what they doe in darke, yet what ſhould I ſhame to ſpeake that which they are not aſhamed to doe? O worthy *Bernard* might you iuſtly write thus in your time? A ſtinking contagiō creepeth this day through out the whole bodie of the Church; all are friends, and yet all are enemies, yea all ſeeke their owne; they are the Miniſters of Chriſt,

u 1. *Ad Tim.* 4.

x *Bernard. ſerm.* 33 *in Cantica.* ſee him in *ſerm. ad Paſtores in Sinodo congregat. & lib* 4. *de conſiderat. cap.* 2. *& alibi.*

yet

yet doe ſeruice to Antichriſt. And a little after: theſe are the men, and yet they will needs be Church-Gouernours, Diuines, Archbiſhops, Biſhops: & how doe theſe men keepe their chaſtitie, who being giuen into a reprobate ſenſe, doe things, that are vnmeete, for it is a ſhame to vtter what they doe in the darke: yet why ſhould I be aſhamed to ſpeake that which they are not aſhamed to doe? thus Saint *Bernard*: the which with infinite much more that might be cited out of all zealous Pontifician preachers, as *Cornelius Muſſe, Panigarole, Ferus, Granatenſis, Stella, Eſpencæus, Genebrard, Bapt. Mantuan. Aluarus Pelagius, Nicholas Clemangis, Polydore, Mathew* of *Paris* I touch onely, to ſhew what abhominable impurities and filth hath redounded by vertue of that Law, into their vowing Cleargie: (whom they permit notwithſtanding to eate and drinke liberally and indifferently of wines, and all manner of meates, as the laitie, and to liue alſo freely, and to conuerſe indifferently amongſt women.) They impoſe a neceſſitie of that which Chriſt himſelfe ordained ſhould be free in ſuch as haue the † gift of continencie: but they will perhaps ſay † *Math.19.* none is reſtrained to this law of Chaſtitie, but ſuch as doe freely enter into holy orders, vnto which this law of chaſtitie is annexed: and ſuch as haue made triall of themſelues before: good God, what triall is made of ſuch perſons whom they nouriſh, and mew vp in the prime of their youth, in their Seminaries, and Colledges? farre from all ſocietie of women, (whom if they would keepe ſtill at ſhort diet, and without wines, I could not condemne their vowing) who neuer made triall of themſelues, whether they had the gift of continency or not? how many are there of your Cleargie, who eyther becauſe their parents ſo appoint it: or elſe, becauſe they finde it a readie way, and ſteppe to promotion: are willing to addict themſelues to that courſe of life, before they know by experience, whether they can be continent or not? nay rather which of them is there, (I appeale to their owne conſci-

ences) who by often yeelding more or leſſe, to ſome of the moroſous cogitations, (as they call them) doe not finde by experience, before they take holy Orderrs, that they haue not the gift of continencie, but doe more or leſſe burne with their moroſous deſires, and cogitations. I could heere particularize ſomewhat, but will not, hauing appealed to their owne conſciences, and the conſciences of ſuch ghoſtly Fathers, as heare the confeſſions of their Diuines, who are at the next ſteppe to Orders.

The Pontificians are ſuch fauourers of Vowes of chaſtitie, that I know ſome married couples, who liuing together commit horrible impurities, and yet they will not preuent them by the remedy of nature, becauſe againſt their owne vowes. I know diuers Ignatians are verie forward to perſwade married couples to vow ſuch pernicious continencie.

But let their ancient Hiſtories be ſearched, and they ſhall finde that the Church of the Eaſt, (where religion was firſt planted, and the ordinances of the Apoſtles well knowne) would neuer admit of the neceſſitie of continencie in Clergie men, which ſome endeuoured to impoſe vpon them: In the holy Scriptures it is moſt cleere, that married Prieſtes and Biſhops were permitted to vſe their wiues, and alſo to performe all Church-offices: ſo cleare this truth is in Saint *Paul* [a] to *Timothie*, that he taketh order how the wife and children of ſuch perſons are to be ordered. And who is ſo ignorant a Diuine as not to know [b] that, with *Valentia* the Ignatian Diuine, all the chiefeſt Pontifician Diuines do acknowledge, that the Law, and Vow of chaſtitie is onely annexed to Prieſthood, and holy Orders by mans law, to wit, by the lawes of ſome Roman Popes, & by their Sinodicall conſtitutions at moſt: and that Chriſt and his Apoſtles appointed nothing therin. I haue often maruelled how Popes, who haue bene ſo liberall to diſpenſe in all Church lawes, in all maner of Vowes and Oathes (yea and with Laicks moſt often in the vowes of Chaſtity) either [c] for ſome great good, to the parties

[a] Socrates. lib. 5. cap. 21. Euſeb. lib. 4. cap. 22. Nice. lib. 12. cap. 34. & lib. 14. cap. 55.

[a] 1. Ad Timoth. 3. [b] Valentia. de celibatu. cap. 2. Thom. Aquinas. 2. 2. q. 88. Durand. lib. 4. diſt. 34. 37. & alij. Scholaſtic. communiter ibidem Sotus de iure & iuſtitia. lib. 7. & Petrus à Soto in inſtitut. ſacerdot. lect. 5. Alphonſus à Caſtro aduerſus. hæreſ. verbo ſacerdot. Azor. inſtitut. lib. 13. cap. 12. [c] Thomas Aquin. 2. 2. q. 88. art. 10. ad 3. Azor. lib. 6. cap. 1. Tom. 1. & Theolog. omnes communiter.

who.

who had vowed or ſworne: or to remoue ſome euill from them, or elſe for ſome ſpiritual good, or temporall profit to others: or, to remoue, ſome occaſion of ſpirituall or temporall euill and hurt, or elſe in reſpect of impotency or vnableines, to keep the Vows: yea, who haue diſpenſed, & daily diſpenſe, with promiſes, and oathes of fidelity, made to princes & other thirde Perſons, will not, for the ſoules healths, of ſome of their polluted Biſhops, and Prieſts, & to remoue ſo generall, & Vniuerſal a ſcandall, from their Church, diſpenſe with all ſuch of their Clergy, who, by their owne confeſſions, and experience of the whole world, are ſo farre from beeing continent, that they doe like impure horſes (*hinnire*) neigh after the Wiues and Daughters of their Dioceſians and Pariſhioners. I doe heere, conſtantly, and Chriſtianly affirme, that it were more tollerable, and more agreeing, to the vſe of the moſt pure Sacraments, that all Prieſts, and Biſhops in the World, being diſpenſed withall or otherwiſe freed, ſhould marry, and vſe marriage, then that one onely, inceſtuous ſinne, or Sodomiticall impuriry, by occaſion of the Law of Chaſtity, [d] ſhould bee committed. For as in the firſt (excluding the Law of Chaſtity ordeined only by Authority of ſome Roman Biſhops, not expreſly inſtituted by God) there ſhould be no ſinne, ſo in the other there is ſinne inexcuſablie, which in malice, (becauſe infinite) ſurpaſſeth all the good of Chaſtity, (becauſe finite) that may be in all other Prieſts. Had it, not beene better, that the impure Venetian Abbot (whoſe exceſſes, in ſoliciting of matrones, that worthy ſtate would haue corrected, if the Pope would haue giuen them leaue) ſhould, haue beene diſpenſed withall, to haue married, rather then to haue beene by his moſt impure conuerſation, part of that ſcandall, by which the whole Chriſtian world, had like to haue fallen into a moſt dreadefull commotion? Had it not beene farre better for the Legat Cardinall of *Cremona* his ſoule, and more for Romes honor: that he ſhold haue bin diſpenſed withal; and haue brought a wife with him, rather then hee ſhould

[d] This my diſcourſe falleth, if there bee ſin in mariage, as the ancient Encratites and Tatians held: otherwiſe it is inuincible, for doubtles diſpenſation muſt bee graunted when otherwiſe ſin through impotency cannot be auoided. See *Abbas in c. cū olim de clericis coniugat. Satus. lib. 7. de inſtit. q. 6. art. 2.* Good old *Azor lib. 12 cap. 13.* granteth that for temporall peace, the vow of chaſtitie may be diſpenſed withall, as though the ruinouing of ſinne were a or a greater cauſe for diſpenſation in any cauſe whatſoeuer.

the ſame night, after that day in which he moſt bitterly had inueighed againſt the Marriage of Priests, be found in bed with a common ſtrompet, as e *Mathew of Paris*, with others, condently deliuer? had it not beene farre better for the Honour of the Apoſtolike See, that *Iohn* the 12. ſhould haue diſpenſed with himſelfe, and haue had, one lawfull wife, rather then to haue kept three infamous ſtrompets, *Stephana*, *Anna*, *Rayneria*? as *Luitprandus* affirmeth: and accuſing him alſo to haue committed many other moſt impure villanies? What ſhould I mention any thing of Pope *Sergius*, *Iohn the* 8. *Iohn the* 20. *the* 22. *Alexander* the 6, and diuers other moſt impure Popes &c: But what care, theſe Phariſees, how impure and filthy that of the diſh is within ſo that they may be thought at leſt to vow chaſtity? and to haue wils to be chaſt and pure? I thought not, to name any particulars concerning this point in any liuing; but ſeeing the Ignatians are ſo holy that they wil caſt off all ſuch faults, vpon others, as though they deſired not ſo much as any conuerſation with women: (and yet who bee they that now giue firſt entertainment to the gallant women at Saint Omers? who thoſe that dayly converſe with them? bee they not Ignatians? I will deliuer heere one certaine thing which happened, (pardon me curteous Reader, if I abuſe thy patience with relating of it) in their famous Dowiſt Vniuerſitie and one of their Ignatian Schooles, and by an Ignatian alſo, who was * obſerued by Perſons of worthy credit often to pollute himſelfe moſt ſhamefully in the open ſchooles, yea & ſo apparantly, that it was thought the Reader could not but obſerue it: the like is teſtified, and prooued of another in the ſame Schooles, but he was no Ignatian; and the like I ſaw of another, in the Diuinity Schoole of Rome, but he was no Ignatian, but vnder their Gouernment onely.

But what doe I inſiſt, to inueigh againſt their wicked Lawe, promiſcuouſly binding all, that take Orders, whether they haue the gift of continency, or otherwiſe, not to marry

e *Math. Pariſ in Henri. 1. ad ann. 1125. Huntingd. Weſtmonaſt. Floryes ad eundem annum.*

f *Luitprand. Tic. lib. 6. cap. 6. & 7. Onuphrius in Annotat. in platinam in Iohan.*

* *Witneſſes M. LS. M. T. S and M. W.*

marry? they will doubtleſſe obiect to me that I long after Marriage; they may Calumniate me at their pleaſure: how I haue conuerſed, it is well knowne (euen, amongſt many Modeſt, Chaſt, very worthy, and worſhipfull Gentlewomen) and I here proteſt before God, that I neuer found a more reall & ſincere deteſtation, againſt all carnall thoughts and moleſtations, or any deſires of that kind, then at this preſent I doe: yet, I eſteeme it farre more meet and agreeing to Chriſts inſtitution, and the Holy Apoſtles doctrine for any whatſoeuer he bee, rather to Marry then to burn; yea ſo much as to haue any leaſt vnlawfull or ſinfull deſires, & rather (according to the Generall & Vniuerſall Doctrine of all their owne Diuines in all other Vowes or Oathes) to be diſpenſed with his inconſiderate Vow, or elſe to haue it interpreted, and declared vnlawfull, rather then through impotency, impoſſibility, or imminent danger of not keeping of his vowe, to commit any other ſinnes of impurity or to giue any ſcandall to any other perſon. And ſo heere I conclude this matter, with a ſaying of Pope *Pius*, the ſecond, as *Platina* reports him, that as there were many reaſons, to forbid Prieſts marriage, ſo there were more to allow them marriage; how many there are, bee that will reade *Aluarus Pelagius* and *Nicholas Clemangis*, will eaſily acknowledge and the Verdict of that Pope to haue beene moſt iuſt, and neceſſary.

g *Platina in vita Pij. 2.*
h *Pelagius de planctu.*
i *Clemangis de corrupto ſtatu eccleſiæ.*

To Conclude this matter it is as cleere as the Heauens that the Pontificians are fauourers of al impudicity in their Clergy, by forbidding them marriage, and yet permitting them to eate, drinke, and conuerſe as indifferently as the married doe. So are they alſo in many other caſes, Authors, and Abetters of much Impurity: and heer I obſerue, by the way (I know not by what ſecret ſpirit it comes to paſſe) that our Engliſh Ghoſtly Fathers, are for moſt part, eaſie interpreters and abſoluers in caſe of moſt impure ſinnes, but if a man diſobey a Popes breefe, none or elſe very difficult is their abſolution. A crooked deformed Prieſt, would not abſolue

ſolue a Prieſt forſooth, allowing the oath of Allegeance; and that Ignatian who denied me abſolution, for that I held the Pope, had not authority to depoſe Princes, yet could he abſolue the Maſter of the houſe, who was more then thought to haunt common queanes, himſelfe alſo not vnacquainted with the notoriouſneſſe thereof. Hee was iuſt another Peere Cotton. God vouchſafe, to open the eies of the ſeduced, to leaue the ſociety of that Congregation, which hath ſo ſhamefully Apoſtated from Ieſus Chriſt his ſacred doctrines and moſt holy inſtitutions, and hath thus repleated her congregations with all nefarious impurities.

Sundry other Lawes there are, which might iuſtly bee called in queſtion: and whoſoeuer will with indifferent eye conſider all ſuch lawes and cuſtomes wherein the Romaniſts, doe moſt differ from the reformed Churches, hee ſhall find that they al haue expreſſe reſpect to ſet vp the Romane Monarchy; either in Temporals or Spirituals: as for example, the Law and Cuſtome wherewith they endeuor to exempt from all correction of Ciuill Magiſtrates all Clergie men, though their offenees bee enormious and ſuch as cry for vengeance from Heauen. Like is their Law of reſerring certaine Papall Caſes, which cauſeth many ſacrilegious confeſſions: like is their Law and Cuſtome for their Penitents to confeſſe an intire number of all their ſinnes with the Circumſtances therof (changing the nature of ſin) which cauſeth inexpreſsible conflicts and ſcruples, eſpecially in conſciences of their Women Recuſants. But I omit to write any more of theſe, and ſo paſſe to my other Motiues.

The

The Third Generall Heade, out of the obſeruation, of Engliſh Pontificians Spirits.

THus hauing ſet downe ſome of my chiefeſt motiues, out of the pernicious doctrines, and moſt wicked Lawes of the Pontifician Church: I am to proſecute the other two Generall heads, out of ſome obſeruations of the Spirits, of the Chiefetaines of that profeſſion, in the propagation of their Goſpell; and of their liues and conuerſation. But for ſome reſpects I will at this preſent pretermit the latter (being not willing to deſcend into particulars of that kind) & for the other, my diſcourſe ſhall * only (omitting their Popes) touch the Spirits of ſuch as haue bin Ringleaders, againſt the preſent ſtate, and Church of *England*: in proſecution whereof; if I ſeeme ſharpe and bitter, and to touch to the very quicke, not the skinne onely, but the very ſoule of the Ignatious Spirits: I deſire the Readers fauourable conſtruction, and to interpret that I doe nothing out of malice, or for reuenge, but onely that *Britany* may ſee, what ſerpents ſhee nouriſheth within her bowels (would God, not too neere &c?) & how extreame dangerous it is, for the publik weale of this State, that Pontifician Engliſh are permitted to haue ſuch free conuerſation with them in *Flanders*, *France*, *Spaine*, *&c.* and to demonſtrate, that if *Britanie*, haue iuſt cauſe to feare *Rome*, and the Popes Dominions; the laſt and leaſt Cauſe, is not, becauſe the Ignatians are there, powerfull fauourers of all hot and malecontented

* It were bootles to deſcipher the liues and ſpirits of latter Popes: they are far worſe the thoſe of whō *Maſſon* a famous Pontifician writeth ſo liberally in *Iulius* the 3. at whoſe boldnes I maruell when I conſider what the famous D. *Iohn* of *Paris lib. de poteſt. Reg. & papal.* writeth: Euery fact, ſaith hee, of the holy Father, muſt be interpreted in good part, and if it be theft or any thing that is ill in it ſelfe, wee muſt interpret it to be done by Diuine inſtinct, thus he. So *Sixt.* his pride, drunkennes, cruelty. *Alexander* the ſixth, his impurity. *Gregory* the 14. hypocriſie and anarice, &c. all was by Diuine inſtinct, &c.

tented Spirits; prouiding Sanctuaries and Cities of Refuge, for *Teſmonds*, *Owens*, *Gerards*, *&c.* which men alſo in *Flanders*, *England*, *&c.* change not their Spirits but the ayre; being euery where the ſame in their vndermining and indirect courſes, for ſetting vp, the Papall Monarchy.

Firſt therefore, whereas they pretende, to be Apoſtolicall men in the manner of their amplifying and their planting of the Roman Religion (in which action if in any, man neceſſarily muſt be guided by Gods Spirit) it is not poſſible, that their pretence ſhould be ſound; vnleſſe they therefore hold themſelues Apoſtolicall, becauſe they doe in the worſt ſort, imitate thoſe two Apoſtles who deſired of Chriſt, that fire might come downe from heauen and conſume thoſe who would not receiue him: [a] to whom the good and meeke Shepheard, anſwered: (*Neſcitis, &c.*) you know not, of what ſpirit yee are, by which anſwer, hee vtterly condemned, the ſpirits of all ſuch, who ſeeke, to bring in Chriſt, and Chriſts Doctrine, by ſubuerſion of States and Kingdomes. And what are the Pontificians tainted with this ſpirit? O yee heauens! ſpeake for me; nay, the very ſtones will ſpeake, that the (b) Fathers of the Roman Church deſcribed, by them, that ſate vpon the red, blacke, and pale horſes, haue often, vnder pretence of religion, taken peace out of the Chriſtian world, cauſing ſuch dreadfull Commotions, as the very memory thereof cannot but affright a tender and Chriſtian minde. It is needleſſe to recount the thundring ſentences of Popes againſt Emperours; freſh in memory, are the impious ſentences, of *Pius* the 5, *Sixtus* the 5. againſt our late Soueraigne of famous memory; tending to the whole ſubuerſion of this Kingdome; who by their bulles of depoſition, and excommunication [c] charged vnder the paine of excommunication, all

[a] *Luc. 9.*

[b] Of *Gregory* the 7. *Paſchall*, *Victor*, *Alexander*, *Innocent*, *Boniface*, &c.

[c] *Bull. Sixti 5. Pij. 5. contra Reginam.*

Engliſh Subiects, forceably to depriue that moſt Gracious Lady, and Queene *Elizabeth*: and although God of heauen had ſet her ouer vs, yet the earthly god, with his triple crowne, to whom all power vpon earth was giuen (as one of them ſpeaketh) ſitting in the high throne of his See, did[d] vnqueene her; & make her as another ordinary Subiect. But what? were the Engliſh Chiefe-leaders guilty of any one of theſe plots, and practiſes? Let Cardinall *Allen*, march firſt, who although he * would ſeeme to touch, and reprehend thoſe, who gaue information to *Pius* the 5. it was not for want of good will to the matter it ſelfe, but becauſe the ſtate of *England* did not then permit it: the Pontificians, being not ſtrong enough, to put in execution, Pope *Pius* his depoſitiue ſentence; for otherwiſe in his booke called the defence of Engliſh Catholikes, hee doth moſt eagerly defend the Popes power, to depoſe Princes, and conſtantly auoucheth that he may charge all Subiects, and authorize them to deptiue Princes in caſe of Hereſie, and other needfull occaſions of Church, and Common Wealth: the which doctrine as he doth, moſt politikly and cunningly ſeeke to eſtabliſh, by ſophiſticall reaſons and many deuiſed vntruthes: ſo is hee moſt learnedly confuted, by that ſingularly learned and iudicious Prelate, the [e] Biſhop of *Wincheſter*, ſo ſoundly, that neither *Allen* himſelfe, nor any of his Seminariſts, durſt euer, yet attempt to make any reply againſt that very learned and iudicious worke.

[d] *Bull. Pij. 5.*

* Related by the moderate Anſwerer.

[e] Biſhop *Bilſon* of the ſupremacy.

Againe, call to minde Cardinall *Allens* declaration, to the Nobles in *England* in 88, the which hee himſelfe conceiued and dictated, in very great haſte to three or foure Scribes, together at once, to haue with ſpeede more copies to ſend hither into *England*, thereby to incite the Peeres and all Pontificians of this Kingdome, to ioine with the *Armado*, which

King *Philip* of *Spaine* ſent hither, for the conquering of this Kingdome: which Spaniſh fleete came alſo full fraught, both with Pope *Sixtus* his propheſies, his bleſſings, and curſes,; and with the bleſſings of their maide of *Lisboe*, with a vaine prediction of their victory; but through the power of God, both Horſe and Horſeman, were drowned in the Seas, where, moſt of their ſhips, with the Popes bleſſings and curſes, made ſhipwracke, God conuerting their curſes vpon their owne heads. Theſe bookes of this Cardinall, with many other of his diſcontented ſpeeches, againſt the Engliſh State before 88. doe diſcouer liuely, how much he had borrowed of a worſe ſpirit, then that was which our Sauiour [f] condemned in two of his Apoſtles: I ſay before 88. for I haue obſerued ſince that time (God checking by that miraculous ouerthrow his ſpirit,) he hath beene farre more moderate, then *Robert Parſons*; into whoſe ſoule, how a double ſpirit of that kinde hath aſcended from below, it is almoſt ſuperfluous, to ſtand to prooue. His *Doleman*, which I know by ſome ſpeeches that I haue heard from his owne mouth he purpoſely intended againſt the vndoubted Title of our moſt Gracious Soueraigne (whom Ieſus vouchſafe long to preſerue) and to intitle as much as lay in him, the Archdutcheſſe with an imagined and chimerian title to the Engliſh Crowne; and to that purpoſe he diſperſed as many of thoſe bookes into this kingdome, before the death of Queene *Elizabeth* as he could conueniently: earneſt he was with me, ſome fifteene yeeres ſince to haue brought ſome of his *Dolemans* ouer with mee into *England*, which I vtterly refuſing, highly diſpleaſed

[f] Luc. 9.

*How often haue I heard this man reioice at the ſhuffling and ciuill commotions which he foreimagined would light vpon the *English* at Queen *Elizabeths* death. How often haue I heard him ſay and *Ioſ. Creſwell* alſo with diuers other Ignatians, that *England* will neuer be happy and fully conuerted, without the ſword and a conqueſt thereof.

him

him therewith. Againe his publike reioicing, when he heard by a falſe Alarum, that the *Spaniards* had ſafely landed in *England* in 88. and his deiected countenance, when that falſe newes, by true report was checked: How ioyfully did he trot vp and downe, to carry the firſt newes amongſt the Popes friends and *Englands*? Enemies But good God; how was hee confounded, at the hearing of the ſecond newes, of the burning and drowning of the Spaniſh Fleete? All Elements concurring to the confuſion of *Pharaohs* hoſt. This * mans ſpirit was euer thought to be plotting and deuiſing, for *Englands* conuerſion by *Englands* ſubuerſion: againſt which time, he had prouided certaine rules of reformation; amongſt all which I will tell you one pretty one. When *England* is conuerted, at firſt (ſaid he) there muſt not be admitted into it any religious, excepting poore Capuchins, and the contemplatiue Carthuſians and his owne brethren the Ignatians, for ſome ſelfe pretences as is obſerued. A politike deuiſe, that ſo he, and his, might haue the ſhooting at the purſe & the hitting of it; for the Capuchines hauing no poſſeſſions, ſhoote from the purſe; the Carthuſians being contemplatiue ſhould not ſo much as draw an arrow to ſhoote at the purſe; and ſo he and his might carry away the bell, and doe all, and purſe all.

How *Ioſeph Creſwell*, another of that ſocietie, and an *Engliſh* Chieftaine, hath beene tainted with that ſpirit, it is too too manifeſt; hee muſt forſooth, carrie Prieſts, that come from *Spaniſh* Seminaries into *England*, vp and downe to viſite the Peeres of that Kingdome, and to take their leaues of them, that they may bring ſome comfortable newes, to the oppreſſed *Engliſh* of their Kings intentions, for *England*; hee

* Diuers worthy perſons haue obſerued this ſpirit in *Parſons*, eſpecially that worthy Deane of Lile, *D. G.* who for his loue to his Countrey, and openly diſliking the Ignatians courſes, was by *Parſons* & others of his fellowes procurements, baniſhed out of the low Countries.

* When in *Spaine* by a witty libell the Capuchine Friars were deſcribed to ſhoote from the purſe, the Franciſcans wide of it; the Ignatians were deſcribed to hit in the very middeſt; with this poſie (*teattino*) which word ſignifieth (*Theatine*). and I hit thee Of this the Ignatians complained, to the preſent King, who wittily replied to them: Doe ye not then hit the purſe Fathers, and all will be well.

must carrie them alſo, vnto the late King of *Spaine*, to kiſſe that Kings hands; and to heare from the Kings owne mouth, words of comfort, (not of patience) to carrie to the diſtreſſed *Engliſh* Catholikes; that hee forſooth, would aide and aſſiſt them, as ſoone as poſſibly hee could, &c. Oh, how did I my ſelfe ſee, and heare the ſame man about ſome fifteen yeres ſince, applaud, & commend a certaine *Spaniſh* [t] *Adelantádo*, for proteſting and vowing, that if his maſter the King of *Spaine*, would giue him leaue and allowance, hee himſelfe would imploy, all he could make, towards the ſubduing of *England*, (this was the Admirall, of whome I mentioned before, that hee affirmed his King and Maſter, had no neede of *England*) and the reducing of it, to the *Roman* Religion? Againe the entertainement, and encouragement, which the ſame [*] *Creſwel* gaue to *Winter* in his traiterous proiect, ſtandeth firme in our *Engliſh* records; and the acknowledgement of *Garnet* himſelfe, to haue beene partaker of *Winters* plotte, doe demonſtrate, both, of what ſpirit *Creſwell* was, and alſo, of what ſpirit the *Engliſh Ignatians* probably are, whereas their Prouinciall *Garnet*, was ſo deeply by his own confeſſion tainted. By [h] thoſe verſes (amongſt diuers others ſet vp in the colledge of *Valladolid*, in *Spaine*, when the King that now is, with his Queene, was by the ſame entertained) with this poſie ouer them, (*fugient a facie ignis.*) they will flie from the face of fire; and ouer the ſame poſie, beeing ſet alſo the Armes of *England*, the Lions; and the Armes of *Valladolid*, which are Fire. Thoſe verſes I ſay approoued, by ſuch *Ignatians* as did read them, and many ſince which haue defended them, do demonſtrate the *Ignatians* holy ſpirits, againſt this Countrey.

[t] *Adelantado*, is an Admirall.

[*] The ſame *Creſ.* cauſed a *Te Deum* to be ſaide in the Roman Colledge, for a falſe alarum of the Spaniards good ſucceſſe in Ireland.

[h] The relation of the ſolemnity wherewith *Philip* the third and his Queen were receiued by the Colledge of the Engliſh in *Valladolid.* pag. 31.

Theſe are the verſes, firſt in Latine.

Perdomat indomitos, effrenatoſq; Leones
flamma; feras vincit, vincitur igne Leo.
Angliaci ſæuo, ne lanient dente Leones,
innocuas pecudes, innocuoſq; greges:
Ferte citi Heſperias, Britanna ad littora, flammas;
indomitaſq; feras Pincia flamma domet:
Sic fugient timidi, poſita feritate, Leones;
ſic poteris tutum, vuere mite pecus.

In Engliſh thus.

The vntam'd Lions, ſterne and bold,
with fire are ouercome.
Fire tames them, when nought elſe preuailes,
with fire, it muſt be done.
Leſt Engliſh Lions, with their teeth,
and with their cruell pawes,
Should teare the tender Engliſh flocke,
which are to neere their iawes;
Bring Spaniſh fire to Britiſh ſhores,
bring foorth your Pincian flame:
So will they leaue their cruelty,
and fly away for feare;
So ſhall the gentle cattell, liue
in ſafty, euer there.

But *William Hoult* another, who in 88. was all in all, in *Flanders*; was not hee to be touched with this ſpirit? doubtleſſe the ſtate of *England*, is not vnacquainted with his proceedings; but one thing I can here report of him, from the mouth of a certain Engliſh Ignatianed Prieſt, correctour of the preſſe at S. *Omers*, to wit, that the ſaid *William Holt*, in 88. ſent in-

to *England* as many currants, as ſtood him in fiue hundred pounds; by that meanes, to conuey ſome letters, into the ſame Kingdome: (doubtleſſe, thoſe letters carried ſome myſterie with them, that were ſo cloſelie and with ſuch great care to bee carried.) But the practicall ſpirit of that man, and his ſolicitudes for *England*, are to well known, therefore, of him ynough. But one word with the Corrector, who iumpe at the time, when the damnable Powdertreaſon ſhould haue been acted, came downe from Rome, and in the company of ſome fiue or ſixe Ignatians, (a matter not vſuall to haue ſo many Ignatians ſent together in one miſſion for *England*) appointed and purpoſed with all expedition, to paſſe for *England*: but ſo ſoone as they vnderſtood, of the diſcouerie of the powder plot, they all, and this Corrector, alſo, changed their courſes and ſetled themſelues elſewhere, one of the ſpecialleſt of them now playing the Rector at S. Iohns mount in *Louain*. At the ſame time with like care, all the * bookes of Doctour *Stapleton*, were ſought for with ſuch haſt, as though they ſhould haue beene preſently put into the poſſeſſion of the Ignatians; to whom Doctour *Stapleton*, had bequeathed them, for the firſt colledge they ſhould haue in *Oxford*. What theſe things might portend, I would it were not too to eaſie to coniecture. For my part, I will not iudge any certainetie, onely I obſerue, howe in that moſt helliſh attempt, when ‡ *Abaddon*, with his ſmoakie Locuſts, would haue blowen vp together all the glories of this kingdom; there were none but Ignatians, as *Garnet*, *Gerard*, *Holcorne*, *Teſmond*: or Ignatianed, as *Catesby*, *Rookewood* &c. (who loued the Fathers ſo dearly, that they eſteemed of none, who did not highly reuerence the Fathers) were to bee found, partakers, or abettors of that helliſh attempt; and yet the Ignatians, and their friends beyond ſeas, what with their

*The ſudden, vnexpected, and diligent inquiry and ſearch made after theſe bookes, was much noted by diuers of the Seminary of *Doway*, and much deſcanted vpon in ſecret, when the Powder-plot was diſcouered, and many thereupon inferred, ſurely the Ignatians fingers were in it.

‡Apoc. 9.

their * equiuocations, protestations, &c. haue so cleared themselues, that amongst those outlandish people, there are very few who thinke the holy Fathers guilty: but all suspition that is, lighteth vpon the poore Secular Priests, which (God knoweth) are farthest frō such courses: if they haue not drunke more, or lesse, of the Ignatians cuppe; but there is no suspition of the holy Fathers; (God forbid,) no rather, let the acknowledgement of *Garnet* himselfe, with his owne letters, (euidences vnappeallable) and that which was done before the most honourable, and most publike Court of this Kingdome, be all inualid, and counterfeit, rather, then that any Ignatian, should bee found guiltie of so execrable a treason. O immortall God of heauen! how hath the God of this world, blinded their eies! that they will post vppe and downe, the strawie face of that wretched mā? they doubtles herein are delighted with counterfeits, and a maske of straw prouided for the fire with the worshippers thereof. Here, if I may be so bold, I would aske of the President of Doway, (because he is a speciall chieftaine amongst them) what spirit might bee obserued to haue been in him, when hee, with more then ordinary consentment, entertained *Guy Fawkes*, the Powder-match-man, some diuers whole daies together, before his comming into *England*, with much conference with him; not without admiration of diuers of the Cōlledge, (who knew not the mistery) considering the meannes of the man. Surely if the * Vice-president had been there then, who cried auengance on a certaine Soueraigne, when he was for his clemency commended by a true hearted English Priest: hee had been a fit man to haue been of the Councell. But I maruell, not at his cursing spirit, for he came from the Campe, to the Seminaries, and of a souldier, quickly, (which in ancient times would not haue been so commendable) was made a Priest. But alas

* *Iohn Gerrard*, and *Oswald Tesmond* do beyond seas with most horrible othes protest, that they had no knowledg of the Powder-treason.

* D. N.

to make an end of this matter, that the Ignatians, and the Ignatianed, were too too well acquainted with ſome great matter to be acted about the Powder time. For when I was laſt beyond the ſeas, a graue perſon reported in my hearing, and in the hearing of a reuerend Prieſt, that the meeter-maker of their Engliſh hymnes ſpoke openly in *Antwerpe*, at a table where diuers were drinking together, ſome fiue or ſix weekes before the Powder-treaſon time, that there was ſome great attempt in hand in *England*. Perhaps the good man knew not the whole ſecret, if he did, then perchance for very ſhame he concealed it, for I hardly thinke he would deteſt the fact, who ſo eagerly commended the ſtinking Ignatian *Quotes*, or *Prouinciall*, and the moſt villanous Polonian *Exorciſts* againſt his Maieſties moſt excellent ſtate and perſon: which bookes alſo, are moſt ſingularly eſteemed by ſome beyond ſeas; of which I thinke, if the moſt excellent Arch-duke knew, they ſhould not be ſo dearly eſteemed of by him. But I forceaſe to write any more of this kind, I doubt not, is diſcouered ſo much of the Ignatian ſpirit, that ſome of them will attempt by ſome meanes or other, to attenuat my ſpirit; but I weigh it not, for nothing more welcome to me then death it ſelf, ſo that I may be found prouided, and ready to meet him and to be with him, after whom my ſoule longeth and breatheth ſo much, and this corruptible life ſhall not, if God will permit me. My Redeemer hath numbred my dies, and hath put my imperfections in his ſight, and before he calleth me, no man can thruſt me hence: his truth is witneſſe to my ſoule, that in this writing, I ſeeke onely his glory, in whom confiding, I feare no man. And I humbly wish the Engliſh Recuſants to beware of ſuch ſeducers, as come vnder the garments of sheepe, but inwardly are rauening wolues, who plotting to bring to paſſe their conuerſion of *England*, ſeeke nothing but the ſubuerſion thereof, rather then their deare ſhould not

R. V.

Pſal. 138.

take

take effect. And therefore, as themselues well know, are euer inculcating matters, to the disgrace of the Church, and state-gouernment of this Kingdome; & cannot well indure, that any Priest in his Sermons, should so much as commend and inculcate obedience to temporall magistrates. I my selfe was at my first comming fiue or six yeeres since into this Kingdome, not a little reprehended by two Ignatian Priests, because vpon that text, *Giue vnto God that which is Gods, and to Cæsar that which is Cæsars*, I had (said they) too much insisted vpon the latter part thereof, in perswading of obedience to the temporal magistrate, and yet in that sermon (which was not aboue an houre and halfe long, I am assured) I discoursed not twenty lines of that subiect. *Matth. 22. Marke 12.*

To proceed, I gather another tricke of naughty Spirits, especially in the elder and latter Pontifician Monkes and Friers, who haue set forth so many counterfeit and commentitious treatises, in the ancient Fathers names, by that meanes to establish and confirme their doctrines, of their transubstantiation, their Popes supremacy, their confiding in merits of Saints, adoration of Images, &c. Wherein, I do constantly affirme, that the most pregnant, and clearest proofes, which they pretend for most of their Romane positions, are taken out, either of such counterfeit bookes, as some of the learnedst Pontificians call in question; or else out of such commentitious bookes, and putatiue workes, of ancient Fathers, which by very sufficient proofe, may bee shewed, to bee not current. And when withall, I obserue, what order they haue taken with their Expurgatory Indices; not onely, to giue annotations, but further to corrupt the very texts of Authours; so that none, of later Pontifician Authors, in short time (such as *Caietane, Feron, Stella, Lodouicus Granatensis, Polidore Virgil, Claudius Espen. &c.*) shall bee found, found, and to speake like them-

* *Indices expurgatorij, Romanus, Neapolitanus Hispanus, Belgicus editi à Pontificijs.*

themſelues: yea, they ſticke not to corrupt, the very texts of ancient Fathers, whoſe editions they daylie innouate at *Rome, Paris, Lions, &c.* The induſtrious *M. *Thomas Iames*, hath produced many of ſuch corruptions, and promiſeth much more; one of them for a taſt, which I alſo obſerued long agoe, and propoſed to a learned man, but receiued no ſatisfaction, I will heere giue to the Reader: it is a corruption, of a ſaying of S. *Gregorie Niſſene*, which is this, (*Illam ſolummodo naturam, quæ increata eſt, colere, ac venerari didicimus:*) wee haue learned, onely to worſhip, and adore, that nature which is increate: but the Spaniſh Expurgatorie Indices, ſay, the word (onelie) muſt bee put out of the text: a good cauſe why; the reader, cannot but obſerue the myſterie; therefore I paſſe it, with ſilence. Doubtleſſe theſe men, who are ſo impudent, to ſet foorth their owne late Authours otherwiſe, then themſelues wrote; and are not aſhamed, to corrupt the texts of ancient Fathers workes: it is no maruell, that they do ſo ſhamefully, in their tranſlations, peruert the ſacred word, abhorring nothing more, then in thoſe places of controuerſies, in which they diſſent, from the reformed Churches, to haue their tranſlations reformed, according to the originalls of ſacred Scripture, in which the word of God was firſt written, by the Authours thereof. Many ſhifts † *Bellarmine, Stapleton, Harding*, & others deuiſe, to waſh away this daſtardly tergiuerſation of theirs, in refuſing triall by the originals of Gods Scripture; but, the imputation is iuſt, and vnremoueable, and will help to bring their Babell to her confuſion, together with her Expurgatory Indices, of late, and ancient Authours.

*His Treatiſe of corruption of Scriptures, Fathers, Councels, by the Pontificians.

† *Bellarm. lib. 2. de verbo Dei.*

Further, the naughty ſpirits of many Pontificians, as *Bellarmine, Stapleton, &c.* haue ſeemed manifeſt to me, in that they doe, moſt egregiouſly (to bring, the

reformed

reformed Churches in hate and contempt) calumniate them, to teach ſuch doctrines, as they vtterly deteſt, and diſclaime from. As firſt, they accuſe them, that they, giue iuſtification to faith onely, (meaning oftentimes, ſuch a naked faith, as they teach void of charity, that is, faith informed, as they ſpeake) a mere calumniation. For, who knoweth not, that the reformed Churches make iuſtifying faith, that, which inſeparably [p] worketh by charitie, as the Apoſtle ſpeaketh? againe, they are accuſed, to exclude, neceſſity of good works to ſaluation, and all reward alſo, of good workes at ſaluation: meere imputations. For, as they continually inculcate, and commend neceſſity of good works in their pulpits, more effectually, then, in many of the Pontifician Churches (whoſe Preachers, are much buſied, with extolling the merits of Saints, the worth of indulgences, &c.) So likewiſe, they publikelie profeſſe that God, will not bee vnmindfull of the leaſt good worke (done, as it ought for his ſake,) to reward the ſame. They are generally calumniated, (amongſt the good Engliſh Pontificians, who meane well) that thy make God the Authour, and impeller of, and to ſinne: a meere calumniation. There are indeede, ſome doubtfull ſpeeches, in *Caluines* Inſtitutions, but if it would pleaſe them, but to interpret fauourably his ſpeeches, in like ſort as they interpret, the ſpeeches of many later Diuines, yea and ſentences of the very ſcripture it ſelfe, which in ſome places, ſeemeth more directlie to make God the Author of ſinne, then euer *Caluine* did: their calumniating ſpirit would bee ſatisfied, and know, that hee teacheth nothing elſe then, what their own Chriſtian Philoſophers do teach, therein: of Gods immediate, and poſitiue concurring, to the entitie, and nature of euery ſinne, and to the entitie, and nature of euerie morall, or naturall occaſion, of ſinne: and if

[p] *Galat. 5.*

hee ſhould ſay, that God, as a vniuerſall Cauſe, doth not onely immediately, concurre, and intrinſecally coworke, with morall ſecond Cauſes, in their morall euill actions, as you all teach, or muſt teach, vnleſſe you bee Heretikes: but alſo, that God, as the Prime vniuerſall, and ſupreame independent Cauſe, of all things doth in a kind, of priority of nature, alſo preuent, and moue ſuch morall ſecond cauſes; in their free morall actions, beeing either of vice, or of vertue: tell mee, is there none of your Pontifician Doctours, Friars, or Monks, who teach the ſame, if not farre worſe? who can be ignorant of this? who hath vnderſtood, of the great* controuerſie, betwixt the Ignatians, at *Doway*, and ſome other Profeſſours of that Vniuerſity? the noiſe of which ſcandalous controuerſie ſoundeth euen vp to Rome it ſelfe, there to be determined, &c. The Engliſh Liturgy is moſt egregiouſly calumniated to be vaine & irreligious: a moſt ſlanderous imputation: for the forme thereof, is conformable to all antiquity, & is very religious; and if ſome priuate diſorderly perſons, ſometimes miniſter not the Sacrament according to the forme there preſcribed, what of that? But I haue often wondered, why the ſpeciall abſurdities and abuſes (if there be ſo many in the Booke of Engliſh Common Praier, as they pretend) haue not been by any of the aduerſaries in ſome ſpecial ſort largely diſcouered and confuted, conſidering how often, and in how ſpeciall ſort, the many turpitudes, abuſes, cõtradictions & fooleries of their Roman Maſſes haue been learnedly deciphered.

Commonly, and daily, is the Church of *England* calumniated, for giuing vnto the Prince, the Title of Supreame head or gouernor of the Church of *England*; which yet is giuen in no other ſenſe, then to ſhew that very power and Supreame Iuriſdiction which all Ancient Chriſtian Emperours and Kings

in

* I my ſelfe when I was ſome yeere ago in *Doway*, ſaw this doctrine that God doth moue with a priority of nature, of cauſality, and effectually, all morall agents in all their actions; printed in certaine Theſes, which were to be defended publikely, vnder the moderation of one D. *Eſtius*, who obſtinately (as I was there informed) defended the ſame poſition.

in the [q] old Teſtament, and ſince, haue euer more or leſſe had in their Kingdomes; to wit, that for the publike ſetling, eſtabliſhing, execution and adminiſtration, of all manner of iuſtice, whether in matters of Religion, or other Temporall cauſes; the Prince, hath Supreame authority; and that without his command, or permiſſion no man may, ſo much as beare, or wagge any rodde, of any publike Iuſtice, or gouernment. But touching the miniſtration of Sacraments, giuing of Orders, giuing the power of the Keies, and in or touching defining of faith; it is a meere foppery, to ſay, the Prince challengeth any ſuch matter in this Kingdome, or that any ſuch is giuen him. But in al ſuch reſpects, he doth moſt religiouſly acknowledge himſelfe to be one of the ſacred ſheepe, of Chriſts ſacred flocke, vnder Chriſt his miniſteriall Shepheards of the Engliſh Churche. Remember, I pray you how [r] *Parſons* admitteth, that the Kings ſupreamacy (as his moſt excellent and pious Maieſty, moſt religiouſly, and excellently explaneth the ſame in his Apology for the Oath of Allegeance) is allowable and ſuch as may be receiued. The truth is, you care not ſo much for what the Prince hath, as, for that the Pope is excluded from his gainful Supremacy, ouer this Kingdom, who was accuſtomed with his Annats, Reſeruations, Vnions, Comendaes, Expectatiue graces, Prouiſions, Preſentations, Nominatiõs, and wish infinite ſuch like [s] noueltie of names, and prophanations, to corrupt all Church diſcipline and Religion of this Kingdome, as the [t] famous and holy, *Robert*, Biſhop of *Lincolne*, long agoe obiected, to your holy Pope *Innocent* the 4. And heere to note by the way, your vanities; you thinke it, to be an eternall blemiſh to the Church of *England*, for that King *Henrie* for loue of Queene *Anne Bolleyne*, as you ſay, and to be diuorced from Queene *Katharine*, did exclude the

[q] 1. *Paralipom.* 28. & 2. *Paralip. cap.* 17. & 19. *Reg.* 4. *cap.* 18. & 3. *Reg.* 2.

[r] *Parſons* his Catholike letter and anſwer to our Kings Apology.

[s] 1 *ad Tim.* 6.

[t] *Lincoln. Epiſc. apud Matth. Pariſ. in Henrico* 3.

the Popes authority out of *England*, meerely vpon fancy and paſſion. But alas, your deuiſe is vaine; for it was firſt giuen vnto him by the learned Vniuerſity of *Oxford*, then Pontifician: vpon this occaſion, which I deſire you to marke. There was earneſt ſuite, made by ſome certaine Pontificians, to the Kings Maieſty to condemne *Martin Luthers* opinions, as being, the very ſame in many points, with thoſe of *Iohn Wicleff*; who had beene long before, often condemned, in that famous Vniuerſity of Oxford, and by many of his former predeceſſors: whereupon the King being deſirous to ſee a copy of *Wicleffs* Articles; one was brought vnto him, the which hee ſeriouſly peruſing, found one of them, to be thus, (to wit) that the Biſhop of *Rome*, had no power, nor iuriſdiction by right ouer the Church of *England*: Which, when, the King ſaw hauing at that time, the weighty controuerſie, about his diuorce, with the Biſhop of *Rome*, he ſeemed to like thereof; but willing to doe nothing raſhlie or againſt Faith,[u] hee preſently, diſpatched the ſame Article, to the Vniuerſity of *Oxford*; to haue it, by the learned anew examined; and their iudgements freely to bee giuen vpon it; the which was accordingly done, and the Article approued: whereupon that Prince reſolued, by Conſent and Authority of Parliament, to exclude the vſurped power of the Biſhop of *Rome*, ouer the Church of *England*: which vnder his moſt tyrannicall oppreſſions, had a long time groned: but by this meanes came to be deliuered from the *Egyptian ſeruitude*, as the holy Biſhop of *Lincolne* long agoe Propheſied it would. And if King *Henry* the 8. vpon your ſuppoſed motiues did impugne, the Papacy, yet, I pray you, what greater, diſgrace is it to the Church of *England*, that King *Henry* ſhould exclude the Popes ſupremacy? then it is to the Church of Rome that he ſhould eſtabliſh

[u] This ſtandeth recorded in *Oxford*, as M. *Thomas Iames* hath affirmed vnto me very lately.

eſtabliſh the Statute of ſixe Articles, for your Maſſe auricular confeſſion, &c? and what diſgrace to your doctrine of adoration of Images? becauſe the vſurping and auaricious Empreſſe [x] *Irene*, cauſed the ſame by a Synod of Biſhops to bee decreed in *Nice*? And I pray you, doe you, thinke worſe of your Iubilies, becauſe [y] *Boniface* the 8. who entred moſt ambitiouſly like a Foxe, liued like a Lion, and died like a Dogge, brought them in? beware of ſuch miſlikes, it will not be for the profit of Romes purſe?

[x] *Baron in Anall Platin. in Adrian.*
[y] *Platina in Bonif. 8. & Walſing. in Edward. 1. Polychron. lib. 7. cap. 40.*

Againe, the Church of *England* is calumniated euery day, by all the Ignatians, as though ſhe had no true orders or iuriſdiction: I dare affirme, that in it there is as certaine, and as aſſured a ſucceſſion of orders & ſpirituall iuriſdiction, as in the Church of *Rome* it ſelfe, which hath ſo often tottered, with ſo many ſchiſmes; and hath bin peſtered with ſo many Apoſtaticall Popes; as both *Baronius*, and *Genebrard* deliuer. I my ſelfe very lately ſearched (for my own ſatisfaction) the Records, and I find clearly, that Archbiſhop *Parker*, was ſufficiently, truly, and canonically ordered and conſecrated, by ſuch Biſhops as had receiued orders and conſecration according to the Romane Church; he ſwore not, thou wilt perhaps obiect; obedience to the Biſhop of Rome a toy. Where, in all antiquity, finde you the vſe of ſwearing ſubiection to the Biſhop of Rome? Romane Tyranny brought it in to the Church, and Chriſtian liberty hath exploded it. It is indeede, the ſoule of your Religion, that ſubiection to the Biſhop of Rome, is a meane, neceſſary to ſaluation, as neceſſary as Baptiſme it ſelfe. O prodigious Doctrin, it is not enough, ſay theſe men to ſaluation, to be vnited with Chriſt, and ſubiected to our immediate Paſtors, who are in vnion, with the whole Catholike Church, touching the Catholike faith; vnleſſe we be alſo vnited, by immediate ſubiectiō vnto

the Pope of Rome; who may both be an Heretike, and also, contaminate the Church, with his pernicious Lawes: So that if a Pope Nero like, (as *Boniface* the 8.) would by pernicious Lawes, draw you from Christ; and like as a Heliogabalus (as *Iohn* the 12.) would draw you to all impurities, and teach you to diuide the Church, by opposing, against the true Pope, after his iust deposition by the whole Romane Clergy, & most Bishops of *Italy* assembled in a Synod: or Ottomanlike (as *Paul* the 5.) will teach you, against Christs institution, not to yeelde temporall obedience, to your lawfull Soueraigne; if hee out of his throne, take vpon him, to dethrone him: vnlesse forsooth, you be subiect to such Vicars of Christ, you cannot haue saluation in Christ. O prodigious and vaine Doctrine! of these times the holy Prophets (O ye Britaines) haue forewarned vs, let vs beware of them.

What vile calumniation is that by which the reformed Churches of England, are charged, to deny the seeing of Gods face and glory, vnto the Saints departed, vntill the day of Iudgement? What a slander, that she respects no Holy daies of Christ, or his Apostles? I dare say, that the memories of the Apostles, are in many places, of this Kingdome as religiously obserued, as the Sundaies are with them: but in the obseruation of the Sabbath, our Lords day; the Church of *England* doth, so farre surpasse all Papistical Churches, yea of *Rome* it selfe, that it were a sinne to make any comparison therein betwixt them. * *William Rainolds* calumniateth *Caluin* that hee teacheth, that Christ, by his corporall death redeemed not mankinde. A meere Calumnious imputation: his doctrine is, that Christ by his meere Corporal death (had he not subiected himself, to haue vndergone, his fathers displeasure against mankinde, and to haue clothed himselfe

* *Caluino Turcismo.*

ſelf, as it were, with the deſerts, puniſhment and guilt of man) he had not, fully made that ſatisfactiō for mankind; of which the Scripture ſo often ſpeake: of which doctrin who can be ignorant, who is acquainted with holy writ? Great is their ſpight againſt that man; but notwithſtanding all their malice againſt him, he liued peaceably, laboured faithfully, and died Chriſtianly, leauing ſuch a poſterity of bookes behinde him, which checketh the daily & continual innouations of *Rome*.

Grieuous, is the imputation, to the Engliſh Church for condemning, and contemning the ancient Fathers whereas the moſt it ſtriueth for, is to ſupport that, of (b) *Tertullian*: (*Quod antiquiſſimum, veriſſimum*) that, which is moſt Ancient, (euen in the Fathers) is moſt true. At firſt when counterfeit *Martials*, *Abdias*, *Clements*, *Markes*, *Dioniſes*, were produced, the Prelats of the reformed Churches, were more afrighted then hurt; and to ſuch Fathers, they might iuſtly giue the Anathema, becauſe ſuch fathers, had impugned and contradicted, that Goſpell of Chriſt, the which, whoſoeuer, though an Angell from heauen ſhall doe, we are warranted by the [c] Apoſtle to giue him the Anathema. But in, and for true Fathers, the Church of *England* reuerently, and conſtantly auoucheth, that of [d] *Vincentius Lirinenſis* to take place, *Quicquid, non vnus, aut duo, &c.* Whatſoeuer, not one, or two but altogether, with one and the ſame conſent, openly, frequently, and conſtantly, ſhall bee knowne to haue held, written, and taught, that, ſhe alſo without any doubt knoweth, muſt, by her bee beleeued; and this moſt iuſtly, the *Engliſh* Church admitteth, it being as cleare, as the verie noone daies, that all Fathers of the Ancient Church, neuer taught, held, nor wrot any thing, in this ſort, which is not clearely, agreeing to Gods word; which is the onely Rule of Chriſtian faith.

b *Tertull. lib. de preſcriptio.*

c *ad Galat. 1.*

d *Vincent. Lirin. contra Hereſ. cap. 4. Tertull. de præſcript.*

But iuſtly to retort vpon them: who knoweth, not that for moſt, of their Roman nouel poſitions, the Aduerſaries haue no Ancient Fathers? and therfore to defend themſelues being vrged, they do not produce Fathers but ſtand to their imagined Traditions, written no where, in Antiquity, but only reſerued in the Romane Biſhops and Churches breſts, as they pretende: this is their City of refuge: as for example; When a world of Fathers, concurring with ſacred Scripture is produced to ſhew that the Virgin *Mary* (whoſe name bee euer bleſſed amongſt, and aboue all women) was conceiued in Originall ſinne, yea, ſome of them, with *S. Anſelme* anouching, that ſhee was borne in ſinne: (which I can hardly beleeue) doe they heere, ſticke to the Fathers; nothing leſſe? their imagined traditions muſt take place.

Againe, when whole centuries of Fathers, (and thoſe aſſembled in Synods) bee produced, to affirme that Popes, haue beene, and may bee Heretikes; will they heare admit of the Fathers? nothing leſſe; all records muſt be coūterfeit, their own beſt Authors, deceiued, rather then the Fathers authorities admitted, againſt their Popes infallibilities. When irrefragable authorities, of moſt ancient Fathers, are produced, to ſhew that the holy Scriptures, are the onely inerrable rule of Chriſtian, Catholike faith; and the ſquare, by which the writings and faith of all men, and all Churches muſt be examined, and tried: will they heere, allow the Fathers? No; alas, they flye the field, and ſeeke after ſome maimed ſentences, for Traditions; of which Traditions, when it is alſo ſhewed, out of the Fathers that they muſt alſo, be tried by holy Scriptures: will they heerein receiue the Fathers? euen as before, renounce all: and runne to the preſent voice, of their Church; which Church is with them, the Pope alone, or Pope and his Cardinals.

Againe,

Againe, when all the Fathers, that euer commented vpon the 14. of the first to the *Corinthians*, with the authorities of many others, bee produced, to shew that the publike Church Liturgy, ought to be in such a tongue as may be vnderstood, by the assembly, and for their edification: will they heere, accept of the Fathers? ~~Good God~~, they fleet vp and downe, like men in mases, to finde some probable reasons, for their barbarous seruices.

Againe, when innumerable authorities, of ancient Fathers, are clearely produced, for iustification by onely faith ([e] which worketh by charity) and against their *Laterane* Transubstantiation: will they admit the Fathers? ~~Good God~~, their subterfugies, are innumerable: either they will skippe ouer them, and runne onely to the text of Scripture, (This is my body) or else, they will expound all their sayings: that bread still remaineth: the natures of the creatures are not changed: Christs flesh, which was crucified is not in the Sacrament: Christs flesh is present as in a Mystery, as in a Sacrament, as in a figure, &c. with infinite such like, most expresse sentences: They will, I say, so figuratiuely expound them all, to shew; that as they detest any figuratiue exposition, of the words of Scripture, in this Sacrament, so they themselues delight in nothing more, then in figuratiue expounding most plaine sentences of the Fathers, discoursing of this mysterie. [e] *Ad Gal. 5.*

Againe, when authorities of all the ancient Fathers, that euer had occasion to entreat of the obedience of Subiects towards their naturall Princes, and lawfull Soueraignes, bee produced, to shew that Christians ought to obey them, [f] euen for conscience sake, although they be persecutors of the Christian Religi- [f] *Ad Rom. 13.*

on; and that they neuer vnderſtood of the *Im*periall Papall power ouer Kings, and kingdomes, which the Romane Biſhoppes, now aſſume to themſelues: will they heere ſtrike ſaile, and doe homage to the Fathers? No, ~~God wot,~~ they flie out of the field; and for the moſt part, either they paſſe ouer the queſtion with ſilence, or elſe if they bee Engliſh, and Ignatians, or Ignatianed, they fall to libelling, and with nameleſſe Pamphlets, labour continually to traduce Magiſtrates, Gouernment, Maieſty; onely ſtriuing by ſuch a nouell Goſpell (to the Apologies of which they are aſhamed to put their names) to ſet vp the maieſty of the Romane Papall monarchy, & after deſtroying of the Romane Empire, to ruinate ſuch Kingdomes, as were, according to the predictions of holy Prophets, to riſe out of the Romane Empire, vntill the times of malice bee compleate. I iuſtly touch them heere for writing of Bookes, in defence of this Goſpell, to which bookes they are aſhamed, or elſe afraide to put their names: wherein, they ſhew themſelues, to bee right Parſonians, and Ignatians, or elſe deepely ignatianed. Thoſe infamous libels of ſtinking and prophane *Pruritanus*, and the moſt blaſphemous masked Polonian *Exetaſis*, againſt the maieſties, glories, and gouernments of theſe Kingdomes: and expreſſely the moſt diſloiall quipping in the Polonian *Exetaſis*, of *Englands* title to *France*; Who compoſed them? Ignatians: who diuulged them? Ignatians, and Ignatianed. The vnſauory *Pruritanus* (worthy to bee retorted into the Popes boſome, but that the Maieſty of Gods Scripture may not bee abuſed) who cauſed them to bee reprinted againe, after that moſt of them were taken at the Venetian Embaſſadors? Ignatians. Who brought new ſtore of them againe, ouer into *England*? Ignatians

P. W. The corrector. W. Pater Gib.

tians. Who were ſo well purſed as to giue eight ſhillings apeece, yea an angell for ſuch a prophane Pamphlet, compriſed in a ſheet or two of paper? The Ignatianed, and Brethren of the ſocietie. Who compoſed the late idle Pamphlet, of the *Puritan* and *Proteſtant Siſter*, communing againſt the Oth of Allegiance? A ſimple and ſilly Ignatian creature, God wot. Who was the Authour of the late bragging recapitulation, in the title of which, the namelesſe Compoſer, (who as it is reputed, reſting in *S. Iohns Mount*, ſhould haue put P. W. to the end of the Pamphlet, rather then H. L.) promiſeth a recapitulation, together with a declaration; but faileth in the latter, for he declareth nothing, only he recapitulateth a certaine learned booke, as it is thought of *Leonard Leſſius*, the demonſtrating Diuine; which booke as yet appeareth not. Some ſay, the cauſe is, that the Sorbone Doctours of *Paris* hearing of it, haue written to *Rome* againſt the publiſhing of it, to the Popes Holineſſe, for that (ſay they) *France* is not in a ſic temper for ſuch doctrines? Others ſay; the *French* Ignatians haue written vnto their Generall *Aquauiua*, to haue the worke ſtopped, becauſe in this time, when their credits are ſo ſhaken euery where, for like pernicious doctrine it would greatly *hurt their cauſe. This is done to ſaue the Ignatians ſinnes whole, and yet the poore Engliſh Recuſants, retired both in *Italy* and *France*, the Popes Aſſes, muſt beare the brunt of the Popes quarrell, though it be to their vtter ruines. I rather thinke the booke is kept in, out of diffidence of their cauſe, and that the Louanian ſocietie of Ignatians, will not permit their Diuine to enter into ſuch an vnfound quarrell, leauing it, as they ſay, for the Engliſh to defend and vndertake. Alaſſe, the good Engliſh like Aſſes muſt vndertake all, and vndergoe all; yet there was neuer people vpon earth who

*That doctrine muſt not be allowed in *France*, which poore Engliſh Recuſants muſt maintaine with all vtter extremity, & manifeſt perdition of their ſoules.

who haue had worſe ſucceſſe with traiterous doctrines and conſpiracies then they. Againe, who was the compoſer of the late Libel againſt me? the which I neuer read, to make my ſelfe merry therewith. But I heartily alſo reioiced that I was found worthy to ſuffer contumely and diſgracefull ſlanders for truths ſake, and for my Countries and Princes ſake. Some ſilly Saint-Omeriſtian boy, for his Fathers the Ignatians: who as it is reported, made themſelues oftentimes merie with the ſame at their recreations, & after their full meales; whom I here leaue to the making of Libels ſtil, if they hold that a fit courſe to ſupport their deſperate cauſe: only giue me leaue (Curteous Reader) here with two or three particulars, to ſhew how the young Ignatians like Crabs, learne of the old, like as to write nameleſſe bookes for their goſpell, ſo alſo to blaſpheme maieſty and ſoueraigntie, and to commend and engender diſloyall ſpirits, and to diſcommend and checke the naturall and loyall. Some yeere agoe, and as much as ſince Iuly laſt, my ſelfe, with diuers other Prieſts, arriuing at *S. Omers*, we heard there a certaine Ignatian preach vpon that [i] text, *Beware of falſe Prophets, &c.* In which his Sermon, before the whole Engliſh audience at *S. Omers*, he did moſt bitterly inueigh againſt all ſuch Prieſts, as in *England* did allow and commend the Oth of Allegiance to be taken: and according to his [k] name, hee did ſo feake them, that hee doubted not to call them Wolues, yea rauening Wolues: and although (ſaid he) they ſay Maſſe, miniſter the Sacraments, ſay their other praiers, liue vertuouſly, and ſo appeare with the outward clothing of ſheep, yet they are Wolues) their rauenous and woluiſh ſinne, being becauſe they did not teach forſooth according to the order * of their miſſion, (marke his words,) nor according to his com-

[i] *Matt. 7.*

[k] *Pat. Fee.*

* Marke the nature of the Popes Miſſion, as the Ignatians interpret it.

man-

mandement, from whom they had their miſſion (can you conceiue the myſtery of thoſe wordes, the order of their miſſion?) in teaching the Oath of Allegiance to be lawfull: ſurely this order of miſſion is that policy, which *Robert Parſons* ment, when to a certain Pope, ſeeming loath to ſend ſuch proper men into *England* (as came before him to kiſſe his foot and to take his Benediction) where it was probable they ſhould fall into danger of death, and ſaying that ere it were long he would take ſome other courſe for the conuerting of *England*) that politike man replyed thus in the very hearing, and not without admiration of thoſe Prieſts. Holy Father it is meet that they ſtay not, but goe, and that the [1] policy be ſtill continued; which word policy ſtroke ſo deeply into one of thoſe [2] Prieſts minds, that he hath politikely kept himſelfe out of *England*; & liueth ſtill a poor life beyond ſea rather then he will come into a Plentifull Country to vphold *Robert Parſons* policie with danger of his life.

[1] *Parſons* policy.

[2] *M. Wor.*

When the Reporters of the late moſt deteſtable murther of *Henry* the fourth, the French King was ſomewhat freſh, and newes was brought how that moſt hatefull villaine *Rauilliacke*, did ſeem to make ſome ſhew of repentance at his end: in ſo villanous a ſort, (as before God his repentence was as bad as the deed it ſelf) to wit in theſe words, (as it was reported) that hee was ſorry, for that he had committed murther, but not ſorry that he had killed *Henry* the fourth the king of France: which report when I heard, I both deteſted, and reproued the repentance, as wicked, and as diueliſh: but againſt me therein; (although diuers Prieſts and Recuſants were at Table) onely a certaine [3] Ignatian Prieſt oppoſed himſelfe, defending *Rauilliacke*, that in ſuch a kind of repentance he might haue true and Chriſtian contrition; to which, (ſeriouſlie

[3] *Pat. Freem. alias Warr.*

beholding the man so attainted of his Spirit, and almost of my selfe (who was then a fellow prisoner with him) I replied thus, *Father, (for so they must be all called) you and your order, haue little reason, in any respect to defend that most wicked villaine, considering what a Patron, the late murthered King, was to your Order, but notwithstanding my reply, he held on, to maintaine his paradoxe. He is now recollecting his spirit, at Louaine. God indue him, with better Diuinity, and sounder distinctions before he returne into this Countrey; he was heere reputed halfe a Saint: and therefore, I doubt, he may repute againe somewhat sooner then welcome to *England*.

* A certaine pedanticall Ignatian in his confutation of Anticotton, subscribeth his Epistle Dedicat. to the Queen of *France* thus: *Seruus humillimus, Cliens obsequentissimus, Orator fidelissimus, vnus Patrum de Societate Jesu.*

Not many yeeres since, there was a certaine worthy, and very worshipfull Gentlewoman (for whose loyall heart, to Prince and Countrey, and for al those, who hunt her, haue fled from the same flocke, I dare undertake, I am so well acquainted with their true English hearts and dutifull affections) who being at *S. Omers*, had, and wore about her necke, a certaine Iewell, which was once belonging to a great Princesse. The Iewell being very precious and of gold, had set into it an *Agnus Dei*, and vnder a cleare Christall vpon one side thereof, it had the picture of our Saviours face, vpon the other side, the picture of our most excellent Soueraigne, when hee was a childe: but now, that good Gentlewoman, was taken vp by an Ignatian Priest in my hearing, for wearing of it, about her necke, and before her breast; because it had our Princes picture vpon it, (who, as the Ignatian said, was a persecutor, and an enemy to Catholike religion). I can tell, because I heard his reprehensions of her; and defended her, willing her, and charging her, in what I could, to continue that custome still. But since that time, (I being not long to stay at *Saint Omers*, and returning into *England*) I know not how,

they

they haue beene so buſie with her, that for one reſpect or other, ſhee could not keepe it quietly, but hath ſent it away to *Loretto*; when I ſaw the Gentlewoman at *S. Omers*, ſome twelue-month, and more agoe, I was very earneſt with her, to know vpon what occaſion, ſhe had put the Iewell away, but I could not poſſibly learne of her: (ſhe reſpecting doubtleſſe the Ignatian Fathers credit, at *S. Omers*) onely ſhee told me, becauſe ſhe could neuer be in reſt about it, but that they would be ſtill vrging to [c] get, or begge it from her, ſhe vowed it to *Loretto*, whither alſo, ſhee accordingly ſent it, notwithſtanding many oppoſitions againſt the ſame her fact: where alſo, no doubt it remaineth, hanging vpon the bleſſed Virgin *Maries* Picture, which is there worſhipped and adored.

[c] I doe not well remember whether her word was to get, or beg it.

These three particulars, with ſome like, which I partly haue forgotten, partly omit: I write not (God is witneſſe) for any other end, but to diſcouer their Spirits; that they may be taken, as they are, for the very deſpiſers of authority, of whom the Apoſtle *Iud.* hath ſo expreſſly foretold long agoe, admoniſhing vs to beware of them. For, it is a thing which I haue euer ſpecially obſerued, that thoſe who are the children of God, are guided with Gods Spirit, eſpecially, when they are proſecuting of the workes, which appertaine to God: if therefore theſe men, do thus moſt egregiouſly abuſe themſelues, in the deliberate proſecuting of their religious courſes, what may be thought of their Spirits? They doe often inſpole as againſt the truth of the Goſpell of the reformed Churches, that [*] *Calvin* was a wicked man, an inceſtuous man: that *Beza* alſo was a voluptuous man, before he fell from them. But let them not tell what maner of men they were, when they were with them, but when they left them, & when they were gone from them: for if they liued vertuouſly, religiouſly, charitably

[*] I doe ſtand to the defence of it ſtill that the liues of *Calvin*, *Beza*, were more commendable, then the life of *Parſons*, *Creſwell*, or *Hoult* & *Gamet*, their famous Martyr, who was (as it is reported by honourable perſons) tipſie a very few daies before his end.

tably, iuſtly, (being gone from them) either it will be thought, that they were calumniated to haue beene vicious, when they were with them, or elſe that it was their corrupt religion, and the ſpirit thereof, which then led them to wickedneſſe.

It is credibly reported that *Robert Parſons*, being deſirous to haue had *Iohn Gerrards* life, written, amongſt many things, to haue beene put in the ſame: one ſpeciall matter ſhould haue beene, that hee had conuerted to the *Romane* profeſſion; ſome of the damned crew as they once called themſelues; to wit, the two Powder-wrights, and *Cateſby* who was another of the damned crew, as is reported, and who was conuerted (as they ſpeake) by *Gerrard*, and perhaps ſome others of them; by which it is cleare, that *Robert Parſons*, thought it no ſtaine to the Romane religion, to haue moſt wicked men, turned vnto it; and I hope it is no ſtaine to the Profeſſors of *Ignatius* ſociety, that their Proparent Ignatius had ſo little feeling of God, or ſo little ſenſe of a religious life, before his wonders, (which as the thunderclaps, made *Luther* a monke, they ſay) ſo they made *Ignatius*, the Parent, & Father of ſo many renowned Ignatians. *Hieronime Boſſeke*, a profeſſed enemy to *Calvin*, writeth moſt calumnioufly againſt him, that being a Papiſt, he was both accuſed, and conuicted for Sodomy, and marked therefore, vpon his ſhoulders; the records whereof, ſaith that lying Prieſt, remained at *Nyimane*; whereas yet no credible perſon could euer ſee them: the which if it had beene true, why, (tell mee ſome Boſſekian) was, hee ſuffered, to preach vp and downe afterwards, in diuers Pariſh Churches, of the Pontificians? And were, thoſe of *Geneua*, ſo prodigall of their ſoules, and reckleſſe of their honours to commit themſelues to ſuch a man, ſo publikely defamed? and why did not *Boſſeke* diſcouer this.

* I could nominate diuers Stupets, turned to them, but not conuerted, ſome are liuing, ſome are dead Newgate is well acquainted with ſuch perſons, and do not ſuch hurt thither ſometimes, yea, and confeſſe, and yet profeſſe ſtill.

Boſſeke in vita Calvini.

this imputation before he fell out with *Caluin* & was driuen to *Lions*, where to purchase credite with the Archbishop, he deuised such lies against *Caluin*, as hee thought good. I doubt not, but this against *Caluin* is alike true, with that which is written against *Martin Luther* by [q] *Cocleus* vpon a certaine time forsooth, (saith *Cocleus*) when the gospel of the dumb Diuell was reade; *Luther* being then by, sodainly he fell downe, crying out, I am not dumbe, I am not dumbe: by the same shewing himselfe to bee possest with a dumb Diuell: a likely tale surely, that notwithstanding this, the *Augustine* Friers who were not ignorant, what the Canons of the Church had prouided in such a case, should with the authority of the Bishop, to whom their Monastery was subiect, promote him to the degree of Priesthood, and afterwards honour him with the great dignity to bee a Doctor, and professor of Diuinity amongst them. Surely either *Cocleus* is an impudent lyer, or else those *Augustine* Fryers were impudent fellowes, to promote their dumbe Diuell to such honourable and diuine dignities; as Priesthoode, and Doctorshippe are. Away with these fables, and the like, which *Cocleus* and *Bolsek* haue deuised touching the ends & deathes of *Luther* and *Caluin*, the which were both religious and pious, as diuers worthy persons who were present at their ends haue testified: but obserue these mens humors, one *Cocleus*, or one *Bolsek* professed enemies must be beleeued against *Caluin* or *Luther*, & a whole tenturie of Authors & Pontificians, describing a papisse *Ioan* & her most hateful end, must not be beleeued: one *Cocleus* against *Luther* must bee beleeued, and yet a Cardinal and a learned man of the Colledge of Cardinals with diuers other must not be beleeued against *Gregory* the 7. deploring and declaring his wicked life: nor *Sigibert* relating his miserable

[q] *Cocleus in vita Lutheri.*

[r] *Platina, Mantuan, Carancza. Crantius, Sabel. Naucl. Marian Martin Polon.* and almost all other historians from him till Onuphrius.

[s] *Benno Cardin. in vita Grego. 7.*

ble end. I might here adde somewhat, touching their spirites in giuing credite to their lying Legends; but of that perhaps more fully hereafter: and truly I hope that considering their Popes haue so often pared their breuiaries (though leauing yet, many corruptions both in their feasts of Dedications and in their office of *Katherine* virgine and Martyr, and elsewhere) that before it be long they will cracke *Surius* his credite also for his many fables, as they haue already, more or lesse broken the credit of *Iacobus* a Voragine Archbishop of *Genua* in his golden Legend: of *Vincentius Bellouacensis*, and *Antonine of Florence*, whom they cal Saint *Anthonine*: but I will here onely wish the Readers patience, to heare one of their miraculous fables: which these three mentioned do relate. When *Charles* surnamed the Bald, came to S. *Egidius* his Monastery (say they,) he being perplexed with a most grieuous sin, which he was ashamed to confesse, he signified the same his griefe to *Egidius*, desiring him to pray for remission thereof; whereupon he praide and that so heartily, that a certaine Schedule, by the hand of an Angell was giuen to *Egidius*, in which it was written, that pardon was granted to *Charles*; and withall it was added in the same Singraphe, that whosoeuer should afterwards call vpon *Egidius* for remission of any sinnes by him committed, hee should (if hee did leaue to continue and commit the same) not doubt to haue remission thereof by the merites and intercessions of Saint *Egidius*. How great was *Diana* of the Ephesians? but farre greater is *Egidius* of the Romans. Fie vpon such horrible blasphemies against the bloud of Christ, and to the great dishonor of that name, in which only wee purchase saluation: this vile fable reported by three such witnesses, whereof two were Archbishops, and one of them a Romane Saint: the other a Bishoppe, was sometimes vsed to

Iacob. a Voreg. in Legend. aurea. Anton. hist. part. 2. tit. 13. cap. 6. Vincent. Specul. lib. 23. cap. 140.

Act. 4.

be

be read and ſung in old Breuiaries; but now it is ſcraped out by Cardinall *Quignone*: but yet notwithſtanding, there is as bad ſtuffe in this kind, left behind for the diſhonour of Chriſt and of his Apoſtles (who deſired to bee eſteemed no other, then as the Miniſters of God, and the diſpenſers of his miſteries) for they haue made them Conedeemers, & Conducers with Chriſt. Heare ſentence vs Reader, what they ſing to them, and then doe thou iudge. Firſt in latine thus.

x ad Corinth. 4.

y Breuiario Romano. Apoſtolo.

y Qui colunt vos, colunt vos,
Sereſque eius ſolitos,
Nos aperitis omnibus,
Solutis laqueis peccatum,
Quibus premitur ſubditum,
Solutis longæ vinculis,
Sanatis ægris morbis,
Non deſeritis virtutibus.

Thus Engliſhed by *Kethermaſter*.

For, whilſt by worde, the people you inſpire,
And reaſt them of the deuils yoke of ſinne,
Vouchſafe, vs ſinners, by your beheſts,
From out the ſnares, that vs inſnarèd are,
To whoſe commanding ſubiect, are,
Infirmities, and breaches of all:
Our ill diſpoſed, cuſtomes, cure,
And vnto vertue vs recall.

Whoſe eyes are not ſhut, if here he doe not plainlie obſerue, how they haue taken the glory of onelie Redemptiõne and Aduocary from Chriſt, and haue transferred it vpon his Creatures? how plaine is it, that they beg thoſe things from the Apoſtles, which Chriſt onelie doth giue, and from whoſe onely hands,

hands, we are to expect them, to wit, peace and saluation? Vouchsafe O Christ, to open their eyes, that seeing, they may see; and be conuerted, and thou (O God) heale them; thou (O God) restore them to all vertues. I should here declare somewhat, how the Romane Church trauaileth to make her Religion, to seeme and appeare magnificent, pompous, glorious by deuised showes; a fine deuise indeed to draw the simple, but wiser trauailers and iudicious persons obseruing such artificiall and stagelike representations, * gather another conclusion thereout, to wit, that their Religion is, humane, not diuine, not agreeing to the true ancient Christian simplicity of Christs Church. Do they think, that their sumptuous carrying their God vp and downe in Crosses, their publike incensing and adoring of it, their deuising of many rich representations, to set forth their solemnities will draw the wiser people, of such countries as are auerted, from the Romane Church? no God wot, there is nothing more, auerteth them, then such open and heathenish like kind of worshippes, which were neuer dreamed of in ancient Churches, nor commended by any ancient institution of any Gouernours of the same.

* Diuerse both noble and very worthy Gentlemen haue taken great offence at the Spanish Fopperies in their processions and haue been greatly confirmed to continue still in the single and sincere integrity of the reformed Churches.

The Conclusion.

But I will make haste towardes the Conclusion of these my motiues; yet before I end, I am constrained for the satisfaction of others, to shew, with what conscience and reason, I dare aduenture, to leaue communion, with that Church, which is so famous, and so conspicuous, and which hath beene euer visible, for so much as concerneth exteriall succession, & an outward kind of profession, of many pointes of Christian Doctrine, since Christs time: (as like continuing of succession can bee shewed in the Churches of *Hierusalem, Alexandria*, &c.) It cannot be denied, but that the Romane Church in the Apostles

time,

time, was a pure and sound part of the Christian Catholike Church, (although in her very infancy, shee was sliding, if you beleeue *Onuphrius*, which moued S. *Peter* to hasten and returne vnto her, and although [a] *Eusebius* relateth *Egesippus*, to affirme, that whilest the Apostles liued, the Church was an immaculate Virgine, and pure from errour; but they being dead, there did presently arise those, who did impugne the Apostolicall truth) notwithstanding these things, I doubt not to say, that the Romane Church continued long time sound in all substantiall matters of Christian doctrine, vntill humane Traditions beganne to entermixe themselues, with religion instituted by diuine authority, which then most apparantlie began, when the Church came to enioy temporall peace, and prosperity, presently after the dayes of *Constantine* the Emperour, in whose time, and by whose donation poyson was powred into the Church, as the [b] life of *Siluester* Pope deliuereth of a certain Angelical voice, pronouncing as much: the operation of which poison shewed it self, partly in effect, in the time of *Damasus*, when by reason of the [c] competency, and contention which was betwixt him, and *Vrsisine* for the Romane See; so much bloud was shed, that I hope, (if [d] Saint *Pauls* argumens bee true) the Romane Church was then very carnall, oppressed with such grieuous contentions, and not being in vnity of spirite, thinking the same thing, but hauing such horrible schismes amongst them; and I doubt not to affirme, but that *Damasus* more or lesse as hee was delighted (according to the fashion of Romane Bishops) with sumptuous attendance in his person, so also more or lesse brought in sumptuous seruice, and pompous ceremonies into the Church: and this the Pontificians cannot deny, if diuers thinges that bee in *Damasus* his Pontificall bee truly attributed to that Popes institu-

[a] *Onuphrius in annotat. in Platinam in vitam Petri.*
[a] *Euseb. lib. 3. hist. cap. 31.*
[b] *Vita Siluestri approbata.*
[c] *Ammian. Marcellin lib. 27. cap. 2 Baron. in Annal.*
[d] *1 Corin. 2. Marcellin. ibid. Socrates l. 2. ca. 11* affirmeth how the Bishops of Rome exalting themselus aboue the limits of Priesthood into temporall dominion, contended for the Primacy ouer all other Churches.

tution and collection (which in sundry thinges I believe not,) but this Bishoppe is made a Saint in the Romane calender: the Lord knowes for what vertue, or when he was first sainted: perhappes for his tumultuous entrance, or pompuous coniuration in the chaire of *Rome*, in which respect hee may be reputed in some degree the Protopatent of many his Successors.

These beginnings and entrances of corruption & vanity into the Church of *Rome* obserued, which in succeeding times, and in ages after ages grew into most horrible grieuous prophanations by the subtlety of Satan, whilest the Gouernours of the Churches
a *Matth.13.* were a sleepe, that is, were lulled with temporall peace, and prosperity. I seriously first consider, those
b *Luc.18.* Propheticall wordes of our b Sauiour, in which hee hath foretold, that when hee should come, he should hardly find faith vpon earth: which defection from faith, as it was to bee, and generally to ouerwhelme the whole world before Christs second comming; so, who coulde long agoe precisely say, when it was to beginne: onely after-experience hath demonstrated it, and doth tell vs, that according to another Propheticall prediction of the most blessed
i *2.ad Thes.2.* i Apostle, who hath expresly deliuered, that this defection and Apostacy should bee, when that man should sitte in the temple, that is the Church: at whose comming the Romane Empire should be taken out of the way, and who should extoll himselfe, (sitting in the Temple) aboue all, that is called, or worshipped as God, vpon earth: who should also, in himselfe, and by his followers worke wonders and miraculous prodigies; bosting and bragging therein: who should also Apostatat from the charity of truth, that is, from the iustifying faith in Christ Iesus onely: that iustifying faith in Christ Iesus onely, which is so much,

much, and so often commended in sacred Scripture; & who also should Apostatate from most Articles of Christian doctrine. For, vaine is that exposition of the Remists, who would faine interprete this Apostasie, of which the Apostle speaketh to bee from the Pope, and from his Primacie, and particular Romane Church; (vaine I say,) for who will say that a man might not iustly haue departed from the communion of such Popes, as [k] they themselues account Apostaticall, and not Apostolicall? who only are related in histories, to make vppe the externall number of succession? and I pray you, what was the case of so many hundreds of Prelates, and your owne Cardinals, who at *Pisa* departed from the Romane true Bishoppe; true (I say) for externall succession? what of the Prelates of the Councell of *Basile*, which consisted of most Bishoppes of the West, who departed from the communion of *Eugenius*, (with the Pontificians, the vndoubted Bishoppe of *Rome*?) What of the Clergy, and part of the Church of *Rome* it selfe, who departed from *Liberius*, when *Eusebius* one of the Romane Church, with some others were grieuously persecuted? It is a vaine narration of our *Ignatians*, and others to say that this Apostasie, propheſied by the Apostle, and Christ, must be interpreted from the Bishoppe of *Rome*: for it is most euident, that it must bee from Iesus Christ himselfe, and the true iustifying beleefe in him onely; and most vain it is for them to say, that the infallibility of doctrine, was so tyed to the visible succession of Bishoppes in the Roman particular See: for if so, how comes it to passe, that against *Iohn* the 23. the true Pope for succession, it was proued in a generall [l] Councell, that hee had pertinatiously thought, and often taught, that there was no eternall life, no immortality of the soule, no resurrection of the body? what might not a man haue

[k] *Genebrard. lib. 4, Chronol. seculo 10. Baron. ad ann. 900. & anno 908. Platin. in vita sæpissime, in Bonif. 7. & 8. in Silvest 2. Benedict. 9. in Iob. 8.*

[l] *Con. Constant. Sess. 11.*

departed from the communion of this Pope? if not, then the whole Romane Church, which in the counsell of *Constance*, apostated from him; made that Apostacy, of which the Apostle foretold. Which if it be true, what will become of *Paul* the fift with his congregation?

The Remists fearing that the defection from the Romane Empire, and destruction of the same, should bee a steppe to proue that he who hath ouerthrown the same, and set another forme of gouernment in *Rome*, absolute, and soueraigne; and yet not, as of the Romane Emperour; doe therefore most shamelesly, in their [m] annotations vpon the Apocalipse so separate the gouernment of *Rome*, and of the Church in *Rome*, as though they were not vnited together, but remained still, in that sort in which they both were in the time, when the Apostle made this prediction: for thus they write in expresse termes: whereby it is plaine (say they) that whether *Babylon* or the great Whore, doe signifie *Rome*, here or no, yet it cannot signifie the Church of *Rome*, which is now, and euer was distinct from the terrene empire of the same. Thus they without all shame, or learning; where they would faine put off from the Pope and his Cardinals, the reproch of hauing the terrene Empire, or gouernment of *Rome* in their hands: which I verily suppose they doe hold so fast, that they will not leaue the same [n] vntill the tenne hornes (which earst as Kinges haue [r] eccived power after the beast, that is, vpon the decaying and desolation of the beast, and haue also ioined for the appointed time, power with the beast, against the lamb, because iointly concurring to vphold the impious superstitions, and abhominations of the Whore, of whose cuppe they haue all drunke, euen almost till they haue vomited it vp againe) God putting into the hearts, shall eate the Harlots flesh, and make

[m] *Annotat. 17. Apocalyps.* vpon the word Babylon.

[n] *Apocal. 17.*

make her naked & desolate, & consume her with fire. This harlot, which shall be so eaten, and burned by those Kings, who had earst drunke of the cup of her whoredomes, Whom can shee designe, but (as [o] *Saint Iohn* saith) that City which had command ouer the Kings of the earth, to wit, earst in her Emperours, after in her Popes and Cardinals should, haue power, and command ouer the Kings of the Earth: the which who seeth not, is verified in the City of *Rome* it selfe? as not onely certaine Ancient Fathers, but certain, [p] Ignatians themselues also expound it: (and if it signifie not *Rome*, let the Aduersary produce some other City heere described) so that, the Beast that was and is not, to wit, the rule and command of the City of *Rome*, which was before in the Consuls, Senators, and Commonwealth, but now it is not, (because it is in the Emperours) shall be againe in the * Pope, and his purpured Cardinals.

[o] *Ibidem.*

[p] *Ribera in 14. Apocal. viega in 17. Remist. in Apocal. Bellarmin. lib. de Rom. Pont.*

* *Pontifex &c.* The Pope and the Purpured Fathers iudge the world. *Coqua contra Præmon.*

To proceed, where should this defection, rather be, then in Babylon which *S. Iohn* hath foretold? Now that by Babylon *Rome* (according to the exposition [q] of the Ancient Fathers) is to be vnderstood, [r] the *Remists* themselues dare not stiffely deny it; now as cleare as the Sunne it is, that therefore *Rome* is called *Babylon*, because shee hath made drunke, with the cup of her whordomes, all Kings of the Earth, and all Nations, who haue pledged her: which by no meanes can be expounded, of *Rome* heathenish, both in respect that shee did not, infect with her whoredomes, the Countries and prouinces, which she conquered; but rather she obteined no Countrey nor Prouince, of whose whordomes she drunke not her self, by bringing their gods Images, into her Capitoll to bee worshipped and adored with the Images of their Romane gods. And manifest it is, that the Prophet speaketh

[q] *Hieron. in prologo Didimi epist. 17. ad Marcel. Tertul. lib. aduer. Iudæos. August. de Ciuitate lib. 18. cap. 22. Lo: barium 2. inst. pist. Synodal. scripta. authoritate duorum Archiepisc. Tom. 1. Constit. Imperial. fol. 50.*

[r] *Annot. in 17. Apocal.*

of a cup of fornication, which Kings, and Nations, were to drinke of; somwhat after his time but *Rome* heathenish, and her Emperours, were in their ruffe and most triumphing, when *S. Iohn* made this Prophesie: again, [f] the Kings of the Earth, who were to drinke of the cuppe, were afterwards, to hate this Whore, and to make her desolate, therefore, and in respect, of her abominations: now this can by no meanes, be vnderstood of Heathenish *Rome*; which was long a-goe conuerted to Christ, and her blemishes of Idolatry, washed out by the blood of the Lambe, in the time of *Constantine*. And to say, that *Rome* Christian, should be punished, for the cup of Whordomes, which *Rome* Heathenish, gaue to the Kings of the Earth, to drinke of, is a meere chimera; vnlesse they can shew that the most iust God, will punish lacke (as is said) for Gill, or else, they can prooue vnto vs a *Pithagorian* transmigration of soules, from *Rome* Heathenish, into *Rome* Christian.

[f] *Tertull de resurrect. carnis cap. 25* *Bellar.* vnderstandeth, that the ten Kings which shal hate the Whore, shall diuide the Romane Empire taking kingdoms to themselues, & afterward destroy Rome it selfe. *Bellar. lib. 3. de Pont. cap. 13.*

Further, it is, most apparent, (as I haue mentioned aboue) that the cupps of whordomes, heere spoken of, should be in the hands of one, who had been first [g] a Spouse, and had for her husband Iesus Christ, from whom she was to fornicate and to commit Adultery, with her fauourites, the Nations and Kings of the Earth; to whom also, she was to send cupps of fornication, to wit of false Doctrines, rites and impure superstitious: and the same Kings to drinke thereof, and to pledge her, by louing embracing of her doctrines: now, as cleare as the Sunne it is, that *Rome* Heathenish, was neuer a spouse of Iesus Christ; but *Rome* Christian was; and therefore egregiously commended by the [h] holy Apostle in his Epistle to the *Romans*. Besides, to dispute probably, the clothing of this Whore, with [i] Purple and Scarlet, in her Pope and Cardinals, the writing of the name *Mystery*, (according

[g] *Hieron. epist. 17. ad Marcel.* Rome was then in part the purpured Whore, and Babylon.

[h] *Cap 1. ad Rom.*

[i] *Apocalip. 17.*

cording to the like expresse Prophesie of *S. Iohn*) in the Popes Diademe; beset with many precious stones, which I very credible heard (when I was student in *Rome*, not without a kinde of astonishment) to haue beene once placed there, and sette in that part of the Diademe, which was for the Popes forehead: but now it is remooued. Her persecution, against such as giue testimony to the name of Iesus that in it only, without any intermixtio of humane helpes, saluation is to be had. These things, with many such like agreeing to sacred Scripture, testifie that Rome is the Whore. And heere, I note by the way, how incredible, the cruelty of that City is, against such as giue testimony to the holy name of Iesus. For besides, their most close couping vp of such as they persecute, into their darke chambers, in their inquisition: their mercilesse separation of them from all friends, whatsoeuer; the most extreame penurious diet, wherewith they afflict them; the great iniuries that they offer vnto them in dispoiling them, of all they haue; whether it be gold, siluer, or precious stones; (by which they might releeue themselues) the horrible torments, and torturings; the dreadfull threats of imminent death, by certaine tragicall representations &c. they are also sworne, as I haue beene informed, (although I will not stand to iustify it) at their entrance into the inquisitions, neuer to discouer, whatsoeuer shall bee done to themselues, or whatsoeuer they may perceiue and see done to others in that place. O cruell! the Pontifician Priests in *England* doe thinke themselues extreamly dealt withall, to be kept together in common Prison, with free accesse to each other, and with accesse also of friends vnto them, (except vpon some speciall restraint, which as it neuer lasteth but for a time, so it is neuer so great, but that friends may come at least to the gates of such Prisons, to bring them

* *Ibidem*

ble end. I might here adde ſomewhat, touching their ſpirites in giuing credite to their lying Legends; but of that perhaps more fully hereafter: and truly I hope that conſidering their Popes haue ſo often pared their breuiaries (though leauing yet many corruptions both in their feaſts of Dedications and in their office of *Katherine* virgine and Martyr, and *alſewhere*) that before it be long they will cracke *Surius* his credite alſo for his many fables, as they haue already, more or leſſe broken the credit of *Iacobus* a Voragine Archbiſhop of *Genoa* in his golden Legend: of *Vincentius Bellouacenſis*, and *Antonine* of *Florence*, whom they cal Saint *Anthonine*: but I will here onely wish the Readers patience, to laſe one of their miraculous fables: which theſe three mentioned do relate. When *Charles* ſurnamed the Bald, came to S. *Egidius* his Monaſtery (ſay they,) he being perplexed with a moſt grieuous ſin, which he was aſhamed to confeſſe, he ſignified the ſame his griefe to *Egidius*, deſiring him to pray for remiſſion thereof; whereupon he praide and that ſo heartily, that a certaine Schedule, by the hand of an Angell was giuen to *Egidius*, in which it was written, that pardon was granted to *Charles*; and withall it was added in the ſame Sinigraphe, that whoſoeuer ſhould afterwards call vpon *Egidius* for remiſſion of any ſinnes by him committed, hee ſhould (if hee did leaue to continue and commit the ſame) not doubt to haue remiſſion thereof by the merites and interceſſions of Saint *Egidius*. How great was *Diana* of the Epheſians? but farre greater is *Egidius* of the Romans. Fie vpon ſuch horrible blaſphemies againſt the bloud of Christ, and to the great diſhonor of that name, in which [u] onely wee purchaſe ſaluation: this vile fable reported by three ſuch witneſſes, whereof two were Archbiſhops, and one of them a Romane Saint: the other a Biſhoppe, was ſometimes vſed to

Iacob. a Vorag. in Legend. aurea. Anton. hiſt. part. 2. tit. 13. cap. 6. Vincent. Specul. lib. 23. cap. 140.

u *Act. 4.*

be

simple Bishop, or else euen then, *Rome* had committed whordome, from her spouse. Alas, there wanted a *Marcella* in the Church of *Rome*, in the time of *Iohn* the 22. when that (b) Pope with his Court, taught, that the Saints departed, see not God till the day of iudgemēt: Yea, he not only taught it in *Rome*, but also sent his Preachers, abroad, amongst which *Iohn Creature*, Generall of the Order of Minor-Friers, came to *Paris*, where hee preached the same Heresies, and would haue continued, had not feare of fire, which was threatned, by the King of *France*, stopped him in his course.

[b] *Gerson. in 4. par. te serm. de peccat. te Adrian. in 4. sent. de Sacramēt. Confirmat. Bellar. lib. 1. de Pont. cap. 14. Ioh. Villan. hist. lib. 10. lege compendium errorum Iohan. 22 apud Occham.*

In like sort, was the Romane Church, polluted, and deluded with her Bishop; as [c] *Tertullian* recordeth, when she sent letters of communion to the hereticall Churches of *Asia*, and *Phrigia*, who professed, and acknowledged, the impious, and hereticall doctrine of *Montanus* and his Prophetisses. And as shee hath beene often corrupted, in the fountaine; so hath her corruption spread it selfe, throughout the whole Church; to fulfill the Apostasie, and defection foretold by Christ, and his Apostles.

[c] *Tertull. lib. aduersus Paxeam.*

And I would demand, of these men, who rest upon the [*] visible succession, onely of the Bishops in the Romane Church, (the like being to be found in other Churches, which themselues, condemne for hereticall.) First, what they would haue done, if they had beene with *Aaron*, and the whole visible Church of the Iewes, where, in the desert, in worshipping their Golden Calfe, they [d] pretended to keepe a feast to their *Iehouah*, who had brought them out of *Ægypt*? would they haue obeied *Aaron*? and haue followed the multitude?

[*] *Successio sedis, &c.* Succession in See is onely a matter of name, succession of faith hath the thing it selfe and truth. *Greg. Nazianzen. in orat. de laudibus Athanas.*

[d] *Exod. 32.*

Againe, when *Elias* complained (and this after [e] greater promises, had beene made by God to *Hierusalem* and their Church, then any can bee shewed

[e] *Psalm 86. 88. 110. 132. see Ierem. 33.*

made to *Rome* or the Church there) that hee [f] himselfe, was left alone in *Israel*; and that all but hee with *Achab* and *Iezabel* the Idolatrous Princes, worshipped *Baal* (though, euen then, and in *Israel* also, not onely in *Iuda*, as the Papists will haue it) God had [g] 7000. who had neuer bowed to *Baal*) what would they haue then done? would they haue publikely followed the face of that Church? and that visible Gouernment? and not rather, haue beene in society, and communion with the inuisible company? Or rather, I aske, would they at that very time, haue followed the visible multitude in *Iury* and *Hierusalem*, which at (h) that season did sacrifice, and burne incense in the high places? by whose Idolatries, it cannot be denied; but that the whole Church of *Iurie*, was contaminated, and polluted at lest with the communion of that Idolatrous multitude, although the Priests of *Hierusalem* withall did offer Sacrifice, to the true God of *Israel*.

f 3. Reg 19.

g Ibidem

h Reg. 3. cap. 22. 3. Reg. cap. 19.

Againe, what would these men haue done in the time of *Achaz*, and *Manasses*? in the daies of both which most sacrilegious Kings; the Priests with the whole publike visible Church, [i] worshipped strange gods? would they then haue ioined with the visible Church? and haue obeied the Idolatrous high Priest of that time? and I hope, they will not saie, that the Law of [k] *Deuteronomy* decreeing that who should not obey the high Priests sentence for the time, should die therefore, did not excuse, the whole Church of *Hierusalem*, in obeying *Vrias* the high Priest, who according as King *Achaz* of *Iuda* had commanded him, had erected an impious Altar, according to that of *Samaria*; setting aside, that which God himselfe had appointed, vntill the King should determine thereof.

i 4. Reg. 16. & 4. Reg. 21.

k Deuteron. 17.

4. Reg. 16.

Againe, what would these haue done in the time of

Annas,

Annas, and *Caiphas*, the high Priests? whose precepts and commandements, neither Christ nor his Apostles would obey, although they sate vpon the chaire of *Moses*: yea, and although Christ had before taught the Iewes, that they [m] should doe, what the Pharisei and *Scribes* sitting vpon the Chaire of *Moses*, should teach and command them to doe? Belike, these men, if they had beene, in those times, regarding the [n] Law of *Moses*, which decreed, that whosoeuer, disobeied the sentence of the high Priest, should die; would haue associated themselues, with *Annas*, and *Caiphas* against Christ, and his Apostles; rather then, with the poore contemptible company of Christ disciples, which was so small, and so inuisible, at the time of Christs passion, that some of the Aduersaries, would seeme to haue it, to haue remained and consisted onely in the most blessed Virgin *Mary*, (though this most falsely.) For doubtlesse, there were, diuers then secretly dispersed in the land of *Iewry*, who beleeued in Christ, and had heard nothing of the scandall of the crosse: And although [o] *Peter*, with mouth denied, and abiured Christ, yet I cannot thinke, but that faith in his heart was still firme, and also, that some other of the Apostles, and good deuoute women did still in their hearts constantly beleeue in him, and were parts of his hidden Church there.

[m] *Matth.* 18.

[n] *Deuter.* 17.

[o] *Matth.* 26. *Mar.* 14. *Luc.* 22.

But the Aduersary, will obiect, that visible Succession, and the Authority of the High Priests in the Church of the old Testament, was not a sufficient warrant, for such as should follow them, commanding any thing, against Gods Law?

Againe, that their succession, was not to continue, but for a time, and in the end to bee abolished, and quite remooued. ~~Good God~~, as though the Law of *Deuteronomy*, were not an euerlasting Law, and most

expresse for the high Priests authority? so expresse, that your high Priest, now, and his [p] Cardinals, in his behalfe, doe challenge greatest prerogatiue of power, and iurisdiction from the same. Good God, as though, visible succession had not beene promised, to be in that place, of which [q] God said, it was his resting place for euer? of which *Dauid* speaking vnto God, said thus? Arise, O God, into thy rest, thou and the Arke of thy sanctification? Of which place, King [r] *Salomon*, in his dedication of the Temple, spoke such magnificent promises? As though God, had not promised, visible succession in the 33. of *Ieremy*, in the linage of *Leui*, for euer? Protesting that his promise and pact should faile with the day, and night, before it should faile with the Church of *Ierusalem*; with many, yea, infinite such like promises in the holy Scriptures: and yet notwithstanding, the same; we see that the succession of that Church is vtterly extirpated. How much rather, may the Church of *Rome* haue her succession, either extirpated, abolished, or corrupted, the which can shew no speciall promise for her selfe, and for her euerlasting establishment? there are indeed, most firme promises, for the Catholike Church of Christ; but for the Romane particular Church, there are no promses at all, if there be any, let them be produced. And if the Aduersary reply, and say, the Romane Church, was once a Pure Church, and a Virgin, therefore shee must, bee so taken still, vnlesse, you can precisely shew the time, when, and by whom, corruptions were introduced into that Church. Vpon this reply, they triumph, they insult, but it is, Godmen, very vaine: for, if Cockle and Darnell was to bee sowed by the enemy, when the Pastors of the Church were a sleepe? (not sleeping a naturall sleepe, but a sleepe of ease, security, prosperity, pleasure, ignorance:) What mar-

[p] *Bellar. lib. 4. de Rom. Pont. cap. 16. Baron. in Annal. Caietan. Tollet. Stapleton, Allen, alij.*

[q] *Psal. 131.*

[r] *3 Reg 9.*

[s] *Ieremy. 33. Psal. 88.*

[t] *Math. 13.*

uell

uaile that the preciſe time when ſuch cockle and darnell was ſowed, cannot bee deliuered? for tell mee, O thou witty aduerſary; who ſhould haue ſpecified the time? the Paſtors? they were a ſleepe: yea, and by them ſleeping, the Diuel ſowed cockle and darnell of hereſie, of idolatry, of impurity: and therefore a ſleeping and a dreaming diſputer, may I call thee who wouldeſt bring out ſleeping witneſſes: but yet to ſatisfie your triumphing reply; although the preciſe times, places, and perſons cannot bee expreſſed, when your hereſies firſt bega to take root, firſt to bud or to ſpring forth; yet wee can ſpecifie the very indiuiduall, perſonall, ſingular, and ſpeciall perſons, times, and places, where & when your opinions were firſt receiued, as Articles of Faith and beleefe.

And what? is it not an euident demonſtration, to ſhewe any thing to bee nouell and new, if it can bee demonſtrated, when the fame was not receiued, although the ſpeciall time, and maner of the beginning of it cannot euidently bee ſhewed and demonſtrated; but onely probably conceiued by ſome probable coniectures? And although the Romane Church doe boaſt of a viſible and a conſpicuous company, profeſſing Chriſt (although moſt corruptly) continuing from Chriſts time, yet that is not inough, vnleſſe they can alſo ſhew ſucceſſion in doctrine. For a man who would relie for his ſaluation vpon the publike and moſt conſpicuous Church profeſſing Chriſt, what ſhould hee haue done in the time of *Conſtantius* the Arrian Emperour? when the whole viſible conſpicuous Church, ouerwhelmed with Arrianiſme, decreed in councels ſo greatly, and ſo dangerouſly, that as [a] Saint *Hierome* reporteth, the whole world maruailed, how it was become an Arian: yea and moſt lamentable, was the face of the viſible Church, eſpecially in *Rome*, it ſelfe: when *Liberius*

[a] *Hierom. aduerſ. Luciferia.*

returning out of baniſhment, * ſubſcribed to the Arian faith (which had beene, before decreed, in diuers publike, almoſt vniuerſall Councels, of the whole Church, as at *Millaine*, at *Ariminum*, *&c.*) and by the ſame ſubſcription, confirmed, and decreed as a point of Catholike faith; what the Biſhops before had reſolued vpon, and ſubſcribed vnto: for in the ſubſcription of Biſhops, and confirmation of Popes conſiſteth the robour and ſtrength of Romane Articles of faith, ſo infallibly that the whole Romane Church is bound to receiue them & to profeſſe them after ſuch decrees and ſubſcriptions. And truly, the anſwer, which *Liberius* made before his baniſhment, and whileſt hee was conſtant in the Catholike faith, vnto *Conſtantius* the Emperor, is for the ſame purpoſe very worthy reading: for, whereas the Emperour thus obiected vnto him, what was hee? and what thought hee of himſelfe? who would oppoſe himſelfe againſt all Biſhops of the world: hee anſwered (not thinking as our men now doe of the Popes ſole inerrableneſſe, neither as daunted with the whole viſible multitude againſt him,) moſt reſolutely [r] thus; that although hee and *Athanaſius* were [z] alone, yet the cauſe of faith was nothing the worſe; for long ago ſaid hee, there were onely three, who withſtood the Kings (hee meaneth *Nabuchodonozor*) commandement; but doubtleſſe theſe men, who ſtood ſo much vpon the viſibility of ſucceſſion; and vpon the greateſt multitude, would vpon the returne of *Liberius* backe to *Rome*, (& his ſitting in that chaire alſo ſome good time, before hee againe renounced the communion with the Arrians and their faith, to which hee had ſubſcribed before) they would ſurely haue communicated with *Liberius*, and haue deſpiſed the contemptible, and perſecuted Church of *Athanaſius* and *Peliæ*, with ſome few Romanes, who then right-

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* *Hieron. lib. de ſcriptoribus. infortunat. & in Chron. Liberius ipſe in Epiſt. ad Epiſc. Orient. apud Bellar. lib. 4. cap. 9. de Pont. & Bellar. ibidem. Athanaſ. in Epiſt. ad Solit. vitam agentes. Damaſus Pope in Liberio. Hilar. lib. contra Conſtant. Sozom. lib. 4 cap. 14. Niceph. lib. 9 cap. 37. & alij.*

[r] *Theodoret. lib. 2. hiſt. cap 16.*

[z] *Vbi ſunt tandem, &c.* Where are they now, who exprobrate vnto vs pouerty, and do inſolently brag of their wealth? where are they who define the Church by a multitude and deſpiſe the little flocke? *Gregor. Nazianz in Arianos. Orat. 21.*

ly beleeued, and professed Christ. Besides if it bee necessary to ioyne with the greatest multitude professing Christ after the Romane fashion: doubtlesse, haue was the case of their Romanists in times of their very many, very great, and grieuous [a] schismes; when their whole Church hath beene ouerwhelmed with the power of some Anti-Popes: besides, to argue (*ad hominem*) in the time of the Councell of *Franckford*, when the Bishops of *France*, *Germany* and *England*, with diuers of *Italy* decreed against your second Nicene Councell, commanding adoration and worshipping of Images; what might a faithfull Christian of the West haue done? was hee to obey the decree of *Franckford* or not: if you say yea, then your Nicene Councell is condemned: if not, then alwaies the greatest multitude, and the publike visible Pastors, though assembled in Councell, are not to be obeied; which was then very great and conspicuous: especially, if you had adioyned their authorities, with all those Prelates of the East Church, who in diuers and sudry councels vnder *Constantine* & the two *Leos* who had before condemned the adoration of Images, you should haue found the same farre to haue surpassed that of your Tridentine Councell in *Germany*, consisting for most part of your Titulary Italian Bishops. In time of the [b] Councell of *Basile*, when *Eugenius* the 4. Pope, was deposed and accused by that Councell and *Felix*, elected in his roome by the Bishoppes of *France*, *Germany* and *England*; with diuers also of *Italy*, and some also of *Spaine*, tell mee were the secret Eugenians in those Kingdomes (if there were any), bound to follow the greatest multitude of Prelates? beware you graunt it; for it will not stand with the credite of your visible succession. Doubtlesse the state of the Christian Church was such at that time, that a Christian was bound onely to adhere to the

[a] Certaine Decades of most horrible schismes haue beene in the Romane Church. *Platina Baron. per Anal.*

[b] *Concil. Basil. Sess.* 34. See the Epistle of the Fathers of the Councell of Basile to the Electors of the Empire, *Tom.* 3. *Constitutio. Imperial.* *pag.* 456.

the euerlaſting, and indeffectible head of his Church, Chriſt Ieſus; and was no more bound to follow *Felix* then *Eugenius* with his councell at *Florence*: (the which Schiſmaticall councell (to note by the way) was the firſt that publikely decreed the number of ſeuen Sacraments, and Purgatory fire, as ſoundly and as catholikly, as ſome few yeers after, the Tridentine fathers aſſembled, of a few *French* or *Spaniſh*, but moſt *Italian* Biſhops, (whereof alſo many were Titular onely, and were made to fill vp the number) decreed many heretical, and moſt pernicious poſitions againſt the ancient and apoſtolike faith: and it is no maruaile they did ſo egregiouſly erre, for they were not to determine any thing which might diſpleaſe *Rome*, & therefore ſo ſoone as ſome of them beganne to conſult about reformation of the Court and Church of *Rome*, with the Biſhoppes thereof, preſently by a peremptory Placet of *Pius* the fourth, the whole Councell was diſſolued, and their good intentions wholy fruſtrated, they onely leauing behind them, their ſubſcriptions to their corrupt decrees; which ſubſcriptions notwithſtãding, were neuer made ſo ful and perfect, that the number of the Prelates ſubſcribing, hapned to bee one whole hundreth, at [c] anie one of their ſeſſions and generall ſubſcriptions.

[c] *Concilium Tridens. editum a Binio.*

But to returne to my purpoſe, if Saint *Iohn* in his Reuelation, doe ſo clearely pronounce, that the woman (by whom the Church of Chriſt is deſcribed, according to the expoſition almoſt of all) is to flee into the deſert, there to be nouriſhed, fauoured, and protected by God (*per tempora, tempus, & dimidium temporis*) for times, for a time, and for halfe a time; by which flight is vnderſtood the ſecretneſſe, hiddenneſſe, and inuiſibility of the true Church, not only for three yeers and a halfe, as all the Pontificians for moſt part eagerly doe contend, but for ſome longer time

[d] *Apoc. 12.*

ſuffi-

sufficient, for the accomplishment of all such things, which haue beene foretold by the Prophets: but because I would incline, to interprete this flight of the woman, to haue been about the time of *Constantius*, or else to signifie some other particular desolation, & destitution of the Church, when shee was persecuted by the Gentiles, I doe not much insist vpon it: and yet although this generall destitution of the Church, should last but for a short time (as they desire,) yet it quite ouerthroweth their ground of the Churches *continuall, and neuer intermitted, manifest, and vniuersall conspicuity.

Further, without all question, if the *whole world shall admire after the image of the beast, which image of the beast, must of necessity be vnderstood of some kind of Monarchicall gouernment, Empire or rule; the which like an Image shall represent, and stand as it were, in stead of the Romane Empire it selfe; then doubtlesse, the number of those, which shall refuse to adore the Image of the beast, and to acknowledge the Popes temporall and spirituall absolute Monarchy, will not be great, but small at the very first, till God by the spirite of his mouth, shall vouchsafe, by degrees to destroy, the harlot, where the image of this beast resideth. To confirme what I haue said, I will annexe the prophesie of one *Hildegard* a religious Virgine; whom the aduersaries repute a Saint, and *whose bookes (in the which this prophesie is) *Eugenius* the third, in a Councel at *Treuers*, (at which Saint *Barnard* was present) receiued and approued. This deuout Virgine hauing prophesied of a defection that should bee from the Romane Empire, she foretelleth also of a general diuision that should be in the church and withall, how by reason of the wickednesse, pride and neglect of Religion, which all would see in the

* Almost all Pontificians acknowledge that in Antichrists time the true Church shall bee conspicuous without any publike seruice; so *Bellarmine Dried, Suarez, Valent. Remists* clearely vpon the 2. to the Thes. 2.

e *Apocal.* 13

f *Theoderic. Niem. 2. lib. de priuilegijs Imperij cap. de Oth. 2. & 3.*

(Popes) Apoſtolicall (as ſhee calleth them) all Kingdomes * would thereupon chooſe vnto themſelues, Archbiſhops and Gouernours of other names, vnder whom they might and would profeſſe Chriſt and his pure Religion, leauing (ſaith ſhe) vnto the Pope, *Rome* alone, with a few territories adioyning thereunto: & vnder ſuch Gouernours and Archbiſhops (ſaith ſhee) Peoples and Kingdomes, ſhall embrace iuſtice, & obſerue the ancient cuſtomes and diſciplines, as the anciẽts were accuſtomed to do; Thus ſhe: by which prophecie, it is euident, what this Saint, and all thoſe, who approued her books, thought of neceſſary ſubiection to the Biſhop, and Church of *Rome*.

Not vnlike is that which they write of their Prophetiſſe [g] *Brigit:* ſhee bringeth in the mother of Chriſt thus ſpeaking to her ſonne: *Rome* is a plentifull field; to whom Chriſt anſwered, thou ſayeſt true; but cockle hath ouergrowne this field, and therefore it muſt bee clenſed with a ſharpe iron, it muſt bee purged with fire, and plowed with oxen; therefore I will deale with it, as he who remoueth plants into another place: for [h] ſuch a puniſhment is prouided for that City: as if the Iudge would ſay, flea off the whole skinne, draw out of the fleſh all the bloud: cut all the fleſh into peeces, and breake all the bones, that all the marrow may flow away; thus there: and if the prophecie of the worthy virgine *Mecthildis* be truly related from her, the controuerſie with *Rome* is at an end; for ſhee in expreſſe termes foretelleth, that the Church of *Rome*, ſhould wholy apoſtotate from the faith of Chriſt; and that there ſhould remain in *Germany*, a poore and perſecuted Church, which ſhould ſerue and worſhip God, religiouſly and purely. This is cleare, & likewiſe that of *Iohn Capiſtran* is as cleare, that *Rome* in time would be ſo purged, and the Popes

and

* This her prophecie is agreeing to the doctrine of learned *Gerſon* in his booke of the aufferibility of the Pope, and in the time of Pope *Iulius* all the Prelates of France at Toures in a Councell there, affirmed the ſame, as *Iohn de Seres* relateth in *Lewis* the 12.

[g] *Lib. 4. reuelat. cap 57.*

[h] The Biſhop of *Epheſus* was threatned by God to haue his Candleſticke remooued out of his place for leauing of his firſt charity, *Apocal. 2.* What preſumption therefore in the Roman *Popes* to thinke their Candleſtick cannot be remoued, who haue abandoned all the primitiue charity of the Apoſtles, and are wholy degenerated into al cõtagion of ſin, but I wiſh thẽ to read the 11. of *S. Pauls epiſt.* to them.

and Cardinals brought so in order, that there would bee none found, who would make haste to be Pope; contrary to the fashion now [i] vsed, when no one almost entereth canonically, but either by fauor & canuasing of some Cardinall, or procurement of some Prince, or by bargaine, (as *Simon* would haue bought power to haue giuen the holy Ghost.) This *Iohn Capistrane*, whom I mentioned, was reputed a Saint by them; as likewise was *Iohn* of *Calabria*, as [k] *Possenine* in his Apparate affirmeth of him of whome *Roger Houedon* reporteth, that hee should affirme, that one who should be Antichrist and a Pope was then born in *Rome*: vulgar is the like propheſie of *Ioakim* Abbot by me mentioned aboue, of Antichrist then born in *Rome*: sundry are the like propheſies, which themselues also admit, amongst themselues, to their owne confusion, and yet forsooth, they would tie all (vnder pain of damnation) against all Scriptures, and all Antiquity, to embrace their nouelties, and in no case to forsake *Rome*: but against this their paradoxe, I may most iustly vse the words of [l] *Tertullian*, vnto them, vsed by him in like case: *vbi religio; vbi veneratio, &c.* Where is Religion? where worship, and reuerence due from you to your Elders? in habit, liuing, discipline, sense: and last of all, euen in speech, you haue renounced your Ancestors; you alwaies prayse Antiquity, but day by day you liue newly: thus he: so these men, in all their vanities of Pardons graines, round wafers, merites of Saints, Purgatory fire, transubstantiation, adoration of Images, &c. pretend Apostolicall Tradition, but being vrged to shew them to be ancient, and to carry them vpward towards the Apostles, they faint in the midway; and when forsooth they faile, they will then vow, professe, pronounce, and protest; that although they know no

[i] Read *dist. 79. cap si quis.* and *Baron. Anno 912.*

[k] *Possenine in apar. verbo Ciridus.*

[l] *Houed. in Ric. 1.*

[l] *Tertul. Apolog. cap. 6.*

speciall mention made of them, yet sure they were all vsed before that time, euen from the Apostles dayes: and here they stumble into that absurdity (which they vainely obiect against others) to witte of inuisible, inaudible, and vnlegible Traditions: (one of their Rules of faith) the practise whereof, in ancient times they cannot shew: and although the pure Church of Christ, had beene for many yeares together so inuisible, so inconspicuous, that there could no known, nor set Congregation be defined, where Christ was publikely and conspicuously professed, in the publike face of any Kingdome: yet such are the impieties, impurities, Idolatries, and most presumptuous and tyrannicall vsurpations of the Bishop of *Rome*, and consequently, of the Church of *Rome*: that I could not but thinke desperately of my soules saluation, if (after God my Sauiour, and most deare Aduocate, hath vouchsafed to open mine eyes) I should otherwise associate my selfe vnto her, then by way of compassion, greatly lamenting her abuses, bewayling the heauy iudgements of God, which hang ouer her head: humbly praying that her humiliation may bee in that manner as their *Iohn Capistrane* foretold; or as their Propheteſſe *Briget* foretold it should be, by meanes of the frankes: rather then so, as the [x] Sybill *Delphick* foretold it, to wit, that *Rome* should be ruinated with the sword, fire, famine, and cold.

I doe with my very heart bewaile her estate, and at this present with the words of the Religious and learned *Arnulphus* spoken in a Synode at *Remes*, (as [m] *Baronius* reporteth them) O *Rome* to be lamented, which to our Ancestours, diddest yeeld bright lights of Fathers; and in our times sendest forth monstrous darkenesse, which in the Ages to come, will bee infamous; What? o yee Reuerend fathers? what? (I say) doe you

[x] *Romulo regnante, Roma Triumphante, Sibilla Delphica dixit, regnum Roma, ruet ferro, Flamma, fam., frigore.*

[m] *Barro: anno 992 numero. 22.*

you thinke, him to be? who ſitteth thus, in a lofty throne, in his purple Robes, and glittering Gold? certainly, if he be without charity, lifted and puffed vp with knowledge, he is a very Antichriſt, ſitting in the the Temple of God; and ſhewing himſelfe, as if he were God: but if he haue neither charity, nor knowledge, then he is an Idoll, and to ſeeke anſwer from him, is to ſeeke it, from the very ſtones; thus he. But more iuſtly may a man, bewaile the myſery of this time, when ſo monſtrouſly, the Biſhop of *Rome*, *Paul* the 5. ſitting in his purple Robes, hath ſent out Briefe vpon Briefe, without charity, without knowledge: ſo without knowledge, and conſideration of the times, that as I haue credibly heard, many of the *Italians* themſelues call him therefore, Groſſeheaded, and in ſcorne *Tramontane*: ſo without knowlege, that (notwithſtanding, the continuall challenges, of learned Perſons, Eccleſiaſticall Prelates, and of the Kings moſt excellent Maieſty) he will not once vouchſafe to giue *rationẽ fidei*, an account of his faith in his Briefes, which is ſo earneſtly required at his hands: that according to the inference of learned *Arnulphus*, hee may bee reputed a Purpured Idol. Void alſo and without charity; becauſe not giuing his Engliſh followers any comfortable inſtructions, hee expoſeth them by his peremptory commands onely, to vtter ruine of themſelues, & their families: void of charity, becauſe he depriueth ſuch Prieſts as are in al other reſpects his, of their faculties: (ſo they are now called for the Prieſthood being changed, the law muſt be changed, & lawes being changed, new names muſt be deuiſed:) and yet hee prouideth not for them any meanes to liue, and his charitable Diſciples here in *England*, doe euery where proclaime and exclaime moſt bitterly againſt them. Laſtly, I greatly bewaile her

Breuia. duo Paul. 5. cont. Iura Fidelitatis.

* *1. Pet. 3.*

auaricious impurities, for if the Archbishop of *Canterburie*, their *S. Thomas Becket*, durst * say, his mother *Rome* was become a strumpet, and prostituted for reward, because *Alexander* the third, his good father, did not suddenly satisfie his immoderate desire against his Soueraigne King and some Prelates of this kingdome: What? may not we now more iustly exclaime against her for her daiely prostitutions, by most corrupt rewards and corruptions? and for the daily practises of her against this Kingdome, to the vtter ruine and subuersion of the same, onely aiming at profit and Soueraignety?

* *Thomas Cantua epist. ad Arch. magunt.*

But heere giuing a conclusion to my former discourse, I humbly beseech thee, good God, to inspire the hearts of the Honourable Magistrates of this Kingdome, that as they doe, so they will continue; prouidently, and effectually, to stoppe the Ignatians transcendency, ayming at nothing else, but the subuersion of Soules, and Popish thraldome of this Kingdome: and good God, vouchsafe to heare the praier of a sinfull wretch, beseeching thee also, more fully to open the eies, of such, which are already in part opened to see *Romes* tyranny, but not as yet opened to see her filthy Idolatry, and to renounce cómunion with her. That ambicious her (I say) who, as she did in the time of *Lotharius*, the Emperour, (as he complaineth, in a Synodicall Epistle, written out of a Councell of *Collein*) so now also, boasteth that shee hath a kind of Diuinity, that shee shall bee eternall, that she shall see no widowhood; and that shee shall neuer erre: but the day of her fatall iudgement, wil shortly approach; when her Pharaonical pride wil be drowned, and shee like a Milstone be cast into the red Sea of Gods iust iudgement. Vouchsafe deare Sauiour to come quickly; and in the meane, that by her lying

P *Tom. 1. Constitut. Imperial. in ration fol. 50.*

q *Apocal. 18.*

r O *Rome*, heare the voice once made to *Phocas*, and doe thou repent. O King although thou build aboue the cloudes; thy Pallace, may be taken: the sinne within wil marre all. Thy sinnes within thee, O *Rome*, wil marre all, and thy Pallace will downe although thou build aboue the cloudes.

lying Prodigies, and falſe wonders, ſhee may ſeduce no more, but rather that all ſuch as are already ſeduced by her, may returne to thee, ſee her manifeſt impurities, and Idolatries, and renounce them. and Returne (I ſay) to thee, the onely Aduocate, and Redeemer of mankinde, and the onely Lifegiuing-Shepheard of our Soules, onely, to be bleſſed, honoured, and followed, for euer. *Amen.*

Propitius ſit mihi peccatori, Deus vnus, Pater,
Filius, & Spiritus Sanctus, cui ſoli,
Honor & Gloria.
Amen.

Errata.

Page 21. marg. for *Pulcer* read *pulcherium.* pag. 24. lin. 18. for he r. ſhe pag. 38 l. 1. for number that rea. number (in ſumme this) that. ſame pag. 19. for in ſome, r. tooke ſome. pag. 44. marg. *Staplet. princip. Doctrin. lib. 6. cap.* 8. r. *lib. 6. cap. 7. pag.* 64. in ſome copies for *maadzim* r. *maozim.* pag. 97. for *Hebr.* 4. 1. r. *Hebr.* 4.

Alphabet 2.

Page 7. may it pleaſe thee Courteous Reader, after the tenth verſe in Engliſh to inſert theſe which through the Authors abſence were left out.

Make haſte, let fire be brought with ſpeede;
theſe cruell beaſts to tame.

And in the ſame page in the third Latine verſe for *ne lanient*, r. *lanient ne*, pag. 19. lin. 3. for ſpeake r. ſpeaketh, pag 23. lin. 6. for Ignatian r. Ignatianed. I doubt diuers more, like faults haue eſcaped, the which it may pleaſe the Courteous Reader to correct.